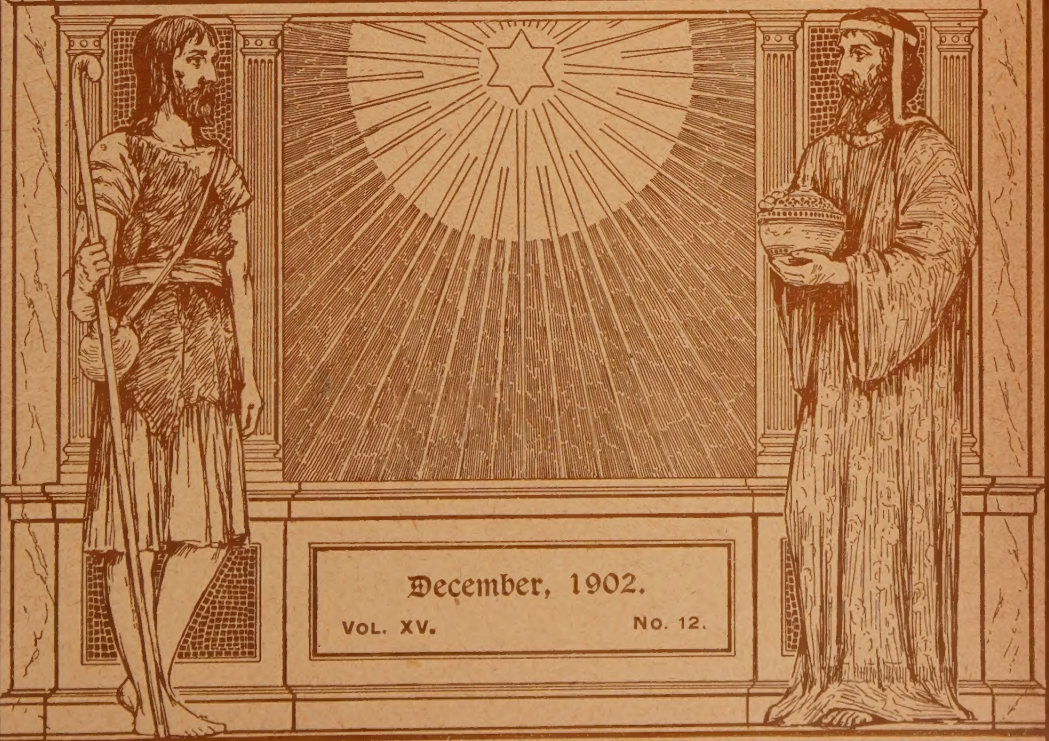
Of the Church—By the Church—For the Church.

Luther League Review

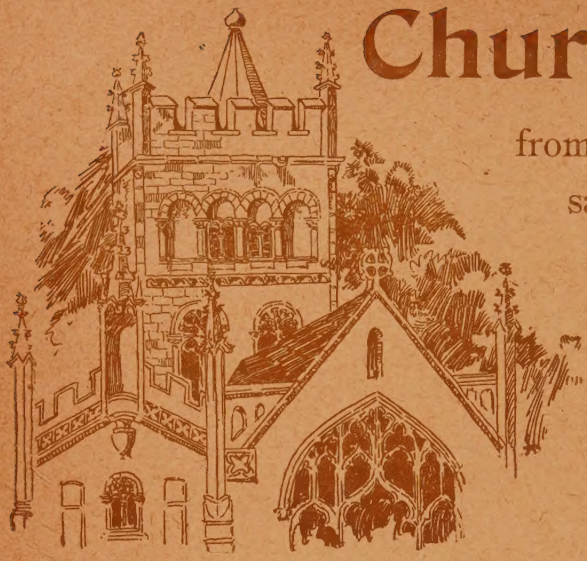
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA.

CHRISTMAS NUMBER



December, 1902.

VOL. XV. No. 12.



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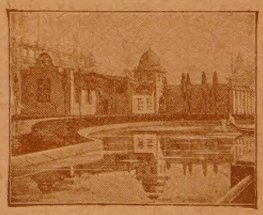

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Of the Church—By the Church—For the Church

Luther League Review

"Peace on Earth"

Courtesy of *The Lutheran Observer.*

LUTHER'S CHRISTMAS SONG.

Good news from heav'n the angels bring,
Glad tidings to the earth they sing;
To us this day a Child is giv'n,
To crown us with the joy of heav'n.

This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will himself our Saviour be,
From all our sins to set us free.

All hail, Thou noble Guest this morn,
Whose Love did not the sinner scorn;
In my distress Thou comest to me;
What thanks shall I return to Thee?

Oh, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

The Merry Bells

Written for the Luther League Review

By Erle Greiner, Zanesville Ohio

Hark! the merry bells are pealing
Tidings unto all the earth;
In the city of King David
Jesus Christ was given birth.
He has come to help the weary
And to bear their load of sin;
As He stands and pleads before you
Ope your heart and let Him in.

Hark! the gladsome bells are telling
Their glad message sweet and strong,
They have taken up the burden
Of the radiant angel throng.
They retell the boundless mercies
Of Him born, a Stranger mild,
Of the mighty Lord and Saviour
Who for us became a child.

Hark! the merry bells are sounding
Forth the praises of our King,
And the happy choirs are joining
In the cadence that they ring;
"Glory in the highest, ever
Peace on earth, to men good-will."
This song that all are singing,
These the words that echo still.

Our Saviour and Our King

VS. SANTA CLAUS AND HIS FAIRIES

By Katharine Scherer Cronk

THERE was a discussion before the Sunday school. It was near Christmas, and the question of an entertainment was being discussed. The children were clamoring for a Santa Claus. "All the other churches have them and I don't see why we can't. People get so tired of the same old thing."

The pastor arose and said: Before the question is decided, I want to tell a true incident that may help us to see things in a different light.

A young man sat in a hotel office on Christmas Eve. His face showed signs of dissipation, and at intervals the lines of his mouth became firm, indicating that he was struggling to gain sufficient control of his will to make a determination. Finally a gleam of victory shone in his eyes, and the determination was made. Just then a half dozen young men came in from the dining room.

"It's a good thing we got here when we did," said one. "I declare Charlie looks as if he were ready to enter a monastery and take a serious meditation. Well, no doubt the way we had at old Harvard will drive dull care away to-night. We will have time to go down to Guttner's and imbibe some Christmas cheer before we go to the theater. They say the play is to be a dandy."

"I am going to church to-night," said Charlie.

There was a pause of amazement, and then one roar of laughter after another.

"Well, that's a rich one. So kind of you, Charlie, to think up a new joke to amuse us. So many of the old ones are threadbare. But here's something new under the sun. Please imagine our Charlie seated in church, decorated with hymn books and using his fine tenor to bring out the superb melodies of 'I want to be an angel.'"

"I mean it," said Charlie. "I have been going to the dogs long enough. There is something peculiar about the influence of Christmas Eve. It makes me think of home and mother and everything that's holy, and I am going to give it a chance to-night, and see if there is any good in me yet. I am afraid if I go on another year like I have this, I'll not be able to feel any good influence by next Christmas. Suppose we change the programme and you all go with me to church."

"No, I thank you, my son; as for me, I prefer the acting at the theater. The stage setting is better and the actors have had better training. Though it would be worth something to hear the superintendent call out, 'If Charlie Brooke will come forward he will receive this beautiful little cup and saucer, marked 'For a Good Little Boy.'"

After half an hour of such jesting on the one hand, and unshaken determination on the other, the young men started out together. At the saloon they separated; the six going in and the one going on alone.

As he walked, the holy influence of the Christmas twilight filled his heart. Memories of his early childhood and of the stories of the Christ-child told him by his mother crowded his mind. If she had lived, his life might have been different. It seemed that her voice had spoken to him as he sat in the hotel office, and he had resolved that, at

least, he would hear the Christmas story once again and see if there was anything in it more than the holy memories it brought of his mother.

He had reached a church and he went in. The holy hush outside had given place to loud talking and laughter within. The laughter increased as an improvised curtain was drawn aside, and an ideal "Santa Claus" appeared, and the people fairly shouted as "Mrs. Santa Claus" stepped forth. They cracked jokes and the children laughed, but a young man in the back of the church looked on with disappointment, changing to disgust. Not one word of the Christ whose coming brought life to the world came to the heart that was longing to hear it.

As he sat looking at the grotesque figures in the front, he said, "The boys were right; the acting is not to say first-class," and he left the church.

He stopped before a lighted church a little further down the street.

"I suppose somebody ought to kick me for a fool for going in here, but I want to give it a fair trial."

He was late and had to stand. In the front of the church a crowd of gaily dressed fairies were dancing around a chimney, where some ridiculous little brownies were at work. He caught the refrain of "Happy little fairies, jolly, jolly brownies," and then he went out into the street again.

The holy stillness of the twilight had given place to the noise of firecrackers and cannons. The longing had gone from his heart. Twice he had tried to satisfy it, and found nothing but a theatre imitation. The old burning thirst was in his throat. He paused before the saloon. The boys hailed him with a shout and sang, "Return, O Wanderer, Return," and then one of them said, "Well, did you find it too puerile, old boy? You must remember that you have grown up in recent years."

The next morning, as a young man, after a night of revelry, was walking home in the early dawn, some one took his arm and a pleasant voice said, "We are going to an early Matin Christmas service at our church. Come, go in with us."

He looked up and saw that he was before a lighted church. He was about to say, "No, I thank you," but the pleasant voice urged, "I wish you would," and he went in.

There was no sound in the church save the soft, sweet notes of the organ. A sweet and holy calm filled the heart, and one knew by the sacred joy in the heart that the Lord was there. The notes of the organ grew louder and fuller, and then the people arose and a burst of melody filled the church as they sang "Glory to God in the highest, and on earth peace, peace, good will to men." The young man listened. It was the message of the angels, the message told him by his mother, the message for which he had longed. He had not heard it since he had sang it at just such a service when he was a child. What cared he that tears were running down his face. Eagerly he listened as the children told the same story. Told it in song, told it in recitation, read it responsively from God's Word—told it over and over again—the blessed life-giving story of God's love.

When the service was over, and the congregation arose to sing "We have found the Christ, indeed," a voice that had not been heard in the service before joined in and a heart answered, "Blessed is He that cometh in the name of the Lord."

The pastor paused and looked at the Sunday-school. The young man who was reclaimed by that service is a very dear friend of mine, he said, who has promised me to be present and I have not the slightest doubt he hopes that just such a service will be held in our church this year.

The Superintendent arose. "The question," he said, "is whether we shall have the service entitled 'Our Saviour and Our King,' or the entertainment 'Santa Claus and His Fairies.' The motion is that we have the entertainment 'Santa Claus and His Fairies.' All in favor will say 'Aye.'" There was silence. "All opposed say 'No.'" There was a ringing chorus of "No." "The motion is unanimously lost, and our school will render the service, 'Our Saviour and Our King.'"

"Character is loyalty to the tasks of life," says Professor Small. It is a definition that will stand many tests. Much is implied that is not expressed in the crisp sentence. When one is tempted to slight a piece of work that is personally distasteful; when one begins to abhor the daily drudgery and long for heroic situations and opportunities to realize one's ideals, then such words come as a tonic and a stimulant as well.—*The Standard.*

It is estimated that 80 per cent. of church members are drawn from the Sunday school. In this fact is seen a call to ever faithful work on the part of religious teachers of the young. It is also a most forcible argument in favor of the Lutheran way of taking care of the children by catechization. – *The Lutheran Visitor.*

His Christmas Choice

A Story of the Season

By Laura Scherer Copenhaver

"GOING home for Christmas, Ellerby?"

"Fact is, I don't know, Jack. It's 'heads or tails' with me now."

"I wish you'd make up your mind to stay."

"I wish I could make up my mind. I'm getting to be like the philosopher's donkey, who starved to death between two bundles of oats, because he couldn't decide which bundle to begin on."

"We fellows who stay are going to have a high old time."

"I know, Jack, but mother wants me to come home."

"What does Helena Casserton want? Shipman will take her to the masquerade if you go home."

"'Aye, there's the rub!' Helena would rather go with me than with Shipman. She told me so, but who will take my little girl at home to the Sunday school Christmas tree? Even in the matter of sweethearts I'm sinking into confirmed indecision."

"You'll make a donkey of yourself in earnest, if you keep on, Ellerby. That's all I've got to say. We want to know what we can count on from you."

"I don't know what you can 'count on' from me. Don't 'count on' me at all. I'm a variable quantity."

"You've got to do one thing or the other, and we've waited on you three days already. Just decide whether you will stay or not, and I'll not say another word. It's your own affair! Christmas will be awfully dull without you, of course."

"It's just this way, Jack." Ellerby scribbled on the back of his note book.

"Problem—Of two proposed investments of a week's holiday, to find the better paying one:

"Points of attraction=

"Unpleasant possibilities=

"Strength of opposing motives=

"Result .....0."

"Then, let me decide it for you."

"Jack, I'll let you know to-morrow."

An automobile whirled by the two boys. A girl bowed to them. She wore a red hat with black plumes drooping over her flashing eyes.

"I've forgotten something, Jack," said Ellerby.

"Go on!" said Jack. "You don't need an excuse."

Ellerby turned and walked toward Broad street. As he passed the great department stores he gazed into the windows, gay with Christmas novelties. He looked into Brand's jewelry store; stopped as if in indecision, and walked in.

"Have you got that brooch with the pearls still?" he said to one of the clerks.

A young woman at another counter raised her head at the sound of his voice.

"I showed you the brooch," she said. "You were in, yesterday with the girl who wore the red hat."

"Did she wear a hat? and was it red? I'm sure I don't know. Is the brooch sold?"

"No; here it is. Shall I do it up for you?"

Ellerby fingered the brooch absently. Then he smiled with engaging frankness.

"It's awfully hard for me to make up my mind."

"Perhaps, you would like this one—with the opals—better? Or this? The young lady is dark. This would suit her beautifully, I'm sure."

"Oh! I like the pearls all right. There's nothing the matter with them; and Helena—the young lady—likes them. If you don't mind, if you would put this away for me until to-morrow, I'll let you know about it early in the morning."

"You'd better take it now," said the girl. "I couldn't put it away, you know, unless you agree to take it."

"Well, I'll make up my mind and let you know to-morrow."

Ellerby lifted his hat. The shop girl put the pearl brooch away with a sigh.

Ellerby walked into one of the department stores.

"I've got to get mother a Christmas present, whether I go home or not," he said to himself. "I'd like to look at something in ladies' capes."

"Furs—second story—elevator."

"No; not furs. I want a sort of black shawl for an old lady."

"You'll find just what you want over there at the rear," said the clerk.

"After all, I believe I'll buy her a book. I'll go over to the book counter, anyway."

He walked past a group of women. Over the shoulders of one of them a young girl had thrown a cape of gray and black.

Ellerby caught his breath.

"Just the thing for mother," he said to himself.

He waited. The lady who was trying on the cape had soft gray hair. Her eyes, too, were soft and gray—like Ellerby's mother's,

She put the cape back on the counter. Ellerby waited until she was gone. Then he took up the cape.

"What is the price?" he asked.

"Everything on this counter is marked," said the girl.

Ellerby looked at the mark, and whistled softly in dismay. The price of the wrap and the price of the brooch were the same.

"These things are awfully high, aren't they?" he said.

The girl was busy. She did not answer.

A lady said to Ellerby.

"They are all hand made, you know. They're simply exquisite! Are you buying something for your mother? Pardon me, but I am sure she would be pleased with this."

"Isn't there anything cheaper? I wish you'd take pity on me and help me out. You've guessed it. I am trying to buy a Christmas gift for mother."

"There is nothing cheaper she would like half so well as this. Over there are some shawls. but your mother wouldn't like them, I'm sure."

"She'd like anything I bought her, you know," he said, smiling.

The lady smiled back at him.

"That's just why you couldn't be content to buy anything but the best of its kind."

"Thank you ever so much," said Ellerby. "I'll try to decide, and come around to-morrow."

Ellerby went straight to his rooms.

A half dozen envelopes were under his door as he opened it.

"Invitations," he said to himself. "I've just got to decide, and I will—to-morrow."

"Ah! Helena Casserton. 'Will you come out on the 11.45? Important. Masquerade. If you're going home for Christmas will you send Mr. Shipman?'

"I will not send Shipman. I'll go out on the 11.45."

As Ellerby ran down the steps he met Hays, coming up.

"Say, Ellerby, don't knock me down! Going home Christmas?"

"No; I've decided to stay."

"Well, wait a minute! We're getting up a Christmas present for Dr. Naseby, and—"

"Don't, Hays, don't ask me to give anything on a Christmas present for any man. If you only knew the girls I've got to buy things for, and I'm broke, or will be to-morrow—dead broke."

"I shan't say another word. I thought you might want to give something."

"I'm in an awful hurry, Hays. I've got to make the 11.45."

"Oh! I beg your pardon, Ellerby. You're late. Don't mind me."

"See you to-morrow!" called Ellerby, as he ran down the steps.

The 11.45 was late, and Ellerby had a quarter of an hour in the station. He was restless.

"I've a great mind to go back, and send Shipman, after all," he said to himself.

He turned, half-minded to walk back to the college, but just then the train came and, as he stood undecided, one of the boys caught his arm.

"Going down with us, Ellerby?" he said. "Come along! Here's Jack."

"Hello!" said Jack, as the boys got on the train. "You've decided to stay, have you, Ellerby?"

Ellerby said, "Yes;" but he chose a seat by himself.

The short ride to Stanford would soon be over. There were questions he must decide before he saw Helena.

His attention was arrested by the voice of a man on the seat behind him. The voice was familiar, the words significant.

"The controlling purpose of my life is—"

Ellerby turned and recognized Dr. Naseby. He heard at the same time a loud laugh from Jack. A box of confections from the newsboy's basket hit him in the face. He heard a woman's scream from behind, a shout from the front.

The press reports of the accident said that the train, which had been knocked off the track by a huge boulder, ran for 60 seconds over the rocks, ploughing the dirt toward the cliff. Then the engine hit the cliff squarely in front, and the train stopped.

In that one moment of time Ellerby was conscious of a horrible singing in his ears, the physical sensation of a hand of fire clutching at his heart, and a choked and inarticulate cry. Then he was thrown heavily against the seat in front of him, and the train stopped. A voice somewhere said,

"By the mercy of God we are safe. Do not be alarmed, madame; there is no further danger."

Ellerby jumped down upon the rocks. The bruise on his head was painful. The passengers were descending from the cars. No one seemed to be injured.

Ellerby walked to the front, where the wrecked engine, a throbbing, hissing thing of dread, was jammed into the rocks.

A man's voice rose in an agonized shriek.

The body of the fireman nad been caught between the boiler and the tender. His face was almost concealed by the cloud of steam that rose from the boiler.

Ellerby ran close to the engine. A crowd had gathered about it.

"Why don't they get him out?" cried Ellerby.

"Why don't you?" said a man almost fiercely. "They can't get him out until they go back to Stanford and get another engine, and pull the tender away from this engine. They've gone now."

"He's got to stay there—in that steam—with his legs crushed like that!"

"Listen!" said the man beside Ellerby. The fireman was tossing his arms frantically in the steam, and begging for a knife to cut his own throat. The blood from his bruised limbs bespattered the rocks.

Ellerby turned away, sick and dazed. A woman was moaning softly.

"Poor fellow! He'll kill himself!"

A man climbed upon the tender. It was Dr. Naseby. Ellerby saw him take the fireman's hands in his, through the clouds of steam.

"It won't be long, now. They've gone for the engine," said Dr. Naseby.

The fireman uttered an oath.

"Give me a knife, I say, and I'll get out of this. I'm not a coward."

"You're a brave man. You have been injured at your post of duty. Be as quiet as you can. Pray for strength. Many are praying for you."

"You're Dr. Naseby, ain't you?" said the fireman, his voice changing suddenly. "You don't remember me, Dr. Naseby? You picked me up out of the gutter last Christmas. I've been sober ever since."

"James Barrow! I remember you. Would you like for me to pray with you now, James?"

"If you would, sir," said the fireman.

After the short prayer, the fireman said in a voice that shook with repressed pain.

"I'll live, and I'll bear it. Get out of this steam, Dr. Naseby, won't you, please, sir? I'll be still."

"They're coming with the engine!"

Tender hands held the body of the poor fireman, but he fixed his eyes on the face of the man who climbed to the tender beside him, in the hissing steam.

He uttered neither moan nor oath. Ellerby took a last look at the fireman's face, fixed with pathetic steadfastness, never turning from the face of Dr. Naseby.

Ellerby walked back to town alone.

"The controlling purpose of my life is—"

The words would ever hereafter be connected with the sensations of that moment, when he had faced a black, unknown abyss—Eternity; a terrible unknown presence—God.

Late in the afternoon Ellerby found Hays in the library with three of the boys.

"I've brought you something for that Christmas gift for Dr. Naseby. It isn't much, but I can't spare any more, now," said Ellerby.

"Are you getting up a present for the doctor?" said one of the boys. "Why didn't you ask me, Hays?"

"I didn't know—fact is, I'd about given up the idea. I hadn't asked but two fellows."

"I snubbed him so," said Ellerby, "he was afraid to try anybody else."

"I'm in for getting the doctor something nice," said the other boy. "Here's $5 I was going to spend for fireworks. Put it into the doctor's Christmas gift, Hays, and do get him something he can't give away."

"Wasn't Dr. Naseby in a railroad accident this morning?" said one of the boys.

Ellerby was silent. He could not talk of the morning's experience.

"Have you decided to stay for Christmas, Ellerby?" asked Hays.

"No; I'm going home to-morrow," said Ellerby. "If I don't see you fellows again, good-bye! Hope you'll have a pleasant Christmas. I'm awfully sorry to miss Dr. Naseby's service."

As Ellerby went down the steps one of the boys said,

"Queer speech for Ellerby! He's missed many a service of the doctor's without shedding a tear."

On his way to his room Ellerby met Shipman.

"Helena Casserton wants you to come out and see her about the masquerade," said Ellerby.

"Are you going?" asked Shipman.

"No; I'm going home."

"You've made up your mind at last, have you?"

"Yes."

"Well, we shall try to worry along without you."

Ellerby only smiled.

"You won't miss me, I know," he said.

"I'll try to do my best to keep your friends from observing your absence," said Shipman.

"Thank you," answered Ellerby. After a moment's hesitation, he added, "I hope you will not do anything that Dr. Naseby would not approve of."

Shipman started, and gave a long whistle.

"What's the matter with you?" he said, and walked away without waiting for Ellerby's reply.

The next day Ellerby, with his suit case in his hand, went into the store and bought the gray cape.

"I'll just put it in here," he said, opening his suit case. "I'm going home to-day."

"It will spoil it to cram it in there. I'll

put it in this box for you," said the clerk.

"Oh, I don't want to be bothered with a box like that on the train," said Ellerby. "Yes, I do, after all. Did I tell you the cape is a Christmas present for my mother? I want to get it to her all right. Do you think she will like it?"

"She's sure to like it," said the clerk. "It's been so much admired by all the ladies who have been here. I wanted it for my own mother, but I couldn't afford it."

"Your mother will like whatever you buy her, I know," said Ellerby, with a vague idea of offering consolation to the clerk in lieu of the cape of which he was despoiling the store.

"They're all alike, I suppose," said the clerk. "Mothers, I mean."

"Maybe so," said Ellerby. "Mine's the best in the world. Good-by, and Happy Christmas!"

He went out with the pasteboard box in one hand and the suit case in the other.

The 11:45 was not late the day before Christmas. Ellerby reached the station just in time to get his excursion ticket and swing himself aboard the train.

As the train passed the scene of yesterday's wreck Ellerby pulled his cap over his face and closed his eyes. Yet the face of the fireman rose before his eyes and the hiss! hiss! of the escaping steam was in his ears. Dr. Naseby stood again on the tender, his face illuminated by its commonplace halo of unaffected kindliness.

"The controlling purpose of my life is——"

"The controlling purpose of my life is——"

Over and over the words chanted themselves to the rumble of the wheels.

He would not have remembered the sentence, so strangely broken, had it not been for the succeeding moment of mental paralysis, of intense physical and moral fear.

As he sat now with his hat over his eyes he shut his lips tightly together.

"The controlling purpose of my life is —to have the best time I possibly can. I wish Dr. Naseby had finished that sentence. I wonder what he was going to say."

Ellerby found his mother in the kitchen.

She cried with her head on his shoulder and his arms around her.

Ellerby's mother was so thin, so thin! As she lifted her eyes and looked at him through her tears, he thought that she was even more fragile than when she had told him good-by—with no tears in her eyes.

"How foolish of me to cry!" she said with radiant eyes. "I had given you up. I had just finished reading your letter. I am so glad you changed your mind."

"You're basting the Maddon's Christmas turkey, now, confess! How many years have you done it?"

"I couldn't eat a turkey all by myself, could I?" she said gayly, as she went out of the kitchen with her hand on her son's arm.

"Come," he said. "I just can't wait. I want to see you in the Christmas present I've brought you."

She put her hands to her hair.

"Not in this dress," she said. "If I had known you were coming——"

"You would have had a fire in the parlor and your best frock on. I'm glad I found you, just as you are, basting the Maddons' turkey. I ought to make you wait until tomorrow to see what I've brought you, but I can't wait myself. Come on!"

Indeed, Ellerby's mother was beautiful, as she stood with the soft gray wrap about her still graceful figure; her gray hair waving over her forehead and her proud, tender eyes looking up at her son.

"Oh! you have spent all your money on this—for me! I will not cry! I will not, but —I am so happy!"

"Mother, you don't know how glad I am that I came home."

"We will go to the service together tonight," she said, "and I will wear your Christmas present. It is far too fine for your old mother, dear."

"Nothing is too fine for you, mother," he protested, fondly.

As Ellerby walked into the church with his mother the tallow dip candles on the tree were all lighted.

The arbor vitae tree! Ellerby told his mother that he was sure it was the same old tree that had grown green over and over again, every Christmas since his childhood. Gay with silk handkerchiefs, celluloid photograph frames, and plush covered albums stood the tree.

The last time Ellerby had seen such a tree it had seemed so tawdry and shabby a thing. He had resolved not to come home again for Christmas.

Now he looked, not at the display of presents, but at the happy faces of the children.

The service was not different from the services in which Ellerby himself had once taken part (as one of the brightest pupils of the Sunday school).

The recitations were rhythmical, as were the bodies of the speakers. But they told of the Christ-child. Ellerby found a beauty in them, and in the ruddy faces of the youthful declaimers.

The pastor's talk was simple, Ellerby found it strangely eloquent.

(*Continued on page* 20.)

Luther League of New Jersey

SEVENTH CONVENTION, ASBURY PARK, NOVEMBER 4

THE seventh annual convention of the Luther League of New Jersey was held in the beautiful and churchly building of the Lutheran Church of the Atonement, Asbury Park, on Election Day, Tuesday, November 4.

The first session was opened at 2.30 o'clock by the president, Mr. T. Clem Beck of Elizabeth. The greeting of the Asbury Park congregation and League was extended by their pastor, the Rev. Geo. A. Genzmer. To this President Beck responded.

There were responses to the roll call of delegates by representatives from Asbury Park, Atlantic City, Elizabeth, Jersey City, Newark and Trenton.

The president's report was unusually interesting. In it mention was made of the very beneficial rally meetings that had been held at Elizabeth, Jersey City and Trenton. The treasurer's report showed a balance after all bills had been paid. The reports of the Executive, Extension and Credential committees indicated that considerable work had been done. The Young People's Society of Ansgar Lutheran Church, Passaic, the Rev. A. Aaron, pastor, and the Junior League of the Church of the Redeemer, Jersey City, the Rev. J. E. Heindel, pastor, desired to be received into membership. The Credential Committee so recommended, and both societies were enrolled.

Very encouraging reports concerning the work of the individual societies were made by the delegates present. These were followed by the report of the convention of the Luther League of America, presented by the delegate from the Luther Leaugue of New Jersey, Miss Augusta Neubeck. This report was very complete, was well written, and proved to be one of the pleasant features of the convention.

Much consideration was given to the two amendments presented at the previous convention. Slight changes were made in each, then both were adopted. The one adopted as Article XI, Section 2, reads: "A per capita tax of five (5) cents per year shall be required from the individual Leagues, to be applied toward the expenses of the State President or of his representative." The other, Article XV, is "All past State presidents shall be entitled to full active membership in the State League so long as he or she remains a member of the Lutheran Church."

The election of officers resulted as follows: Pres., Rev. Frederick C. Krapf, Elizabeth; first vice-pres., Miss Anna van Gilluwe, Ocean Grove; second vice-pres., James Anderson, Jersey City; third vice-pres., Mrs. Mary C. De Valle, Trenton; rec. sec., Miss Lena Block, Newark; cor. sec., Miss Augusta Neubeck, Elizabeth; treas., Miss Prudence Kerr, Atlantic City.

The Leagues of the Church of the Holy Trinity, Jersey City, and of the Church of the Holy Trinity, Elizabeth, invited the League of New Jersey to meet with them for the next convention. By motion the invitation of the League at Elizabeth was accepted, and the time of the convention was set as Election Day of 1903.

Recognition was taken of the faithful and self-sacrificing labors of the retiring president, in appreciation of which he was given a rising vote of thanks. The question box was in charge of Mr. Louis van Gilluwe, but lack of time properly to discuss the questions did not allow of the usual interest in this part of the programme.

The evening session began at 7.45 o'clock. The Rev. E. E. Neudewitz of Jersey City conducted the liturgical service. The additional musical features of the service were a well-rendered violin solo by Miss Edith van Gilluwe and an anthem by the choir of the Asbury Park Church. There were two addresses and one paper on the general topic, "The Work of the Luther League." The Rev. George A. Genzmer spoke on "Work of the League in the Church." The Rev. John E. Heindel of Jersey City was prevented by sickness from attending the convention, and in his stead the newly-elected president spoke on "Work of the League in its Own Sphere." The last subject, "The Work of the Individual in the League," was ably treated by Mr. Emil Fischer of Elizabeth. His paper contained many very helpful suggestions.

The chairmen of the Executive, Extension and Credential committees are respectively the Rev. E. E. Neudewitz, Jersey City; T. Clem Beck, Elizabeth, and Jacob Martin, Elizabeth.

In a social way also the convention was a success. The Asbury Park people were genial hosts. The delegates were met at the station, were relieved of their baggage at the church, and after a delightful walk along the ocean front were taken to the Alaska Hotel for dinner. Between the sessions a bountiful lunch was served in the church parlors, which was the occasion also of a feast of reason and a flow of soul. The vote of thanks given to the Asbury Park congregation and League was a well-deserved one.

Luther League of Minnesota

FOURTH CONVENTION, AT GOODHUE, OCTOBER 23 and 24

By Jennie R. Cainef

THE fourth annual convention of the Luther League of Minnesota opened at St. Luke's English Evangelical Lutheran Church at Goodhue on Thursday afternoon, October 23, at 2 o'clock, the president, Rev. A. J. D. Haupt, presiding. After the reading of the Scripture and prayer by Mr. M. S. Kindseth of Goodhue, Rev. M. E. Boulton, pastor of the congregation, extended a very hearty welcome to the convention and Rev. Haupt briefly responded.

The Credential Committee reported almost a complete delegation from each League belonging to the State, and an attendance much better than we have ever had before.

Paper on "The Effect of the Augsburg Confession Upon Our Lives," was read by Jennie R. Caines of St. Paul and it was followed by a very lengthy discussion. This was thought to be a very dry subject, but it proved of much interest and as a result many resolved to let no time pass before they had intelligently and thoroughly read the Augsburg Confession, as the paper revealed much that they seemed not to have known.

Rev. N. J. Lohre addressed the convention for about 30 minutes on "The Vicarious Atonement," which was very ably explained, having so little time for it.

On account of trains leaving so early for the cities the next evening we were obliged to have our rally on the evening of the first day, the main feature of which was an address by Rev. N. J. Lohre of Minneapoolis on "The Relation of Faith and Works," very ably prepared as well as delivered, and was right in line with the feeling of the convention, for every one seemed doubly enthused compared to our past conventions, and this address only aroused new enthusiasm, and when, in closing, we all united in the Luther League Rally Hymn, the little church seemed filled to overflowing with the feeling made visible through the singing, and the strains of the music could be heard for several blocks. The weather was perfect to add to our comfort and happiness.

The next morning, Friday, October 24, at 9.30, we proceeded to business after the usual devotional service, which included reading of the Scripture and prayer by the president of the Twin City Central Luther League, Mr. Nels Jensen.

ST. LUKE'S CHURCH, GOODHUE
Where convention was held

This was followed by encouraging reports from the president, Rev. A. J. D. Haupt; the treasurer, Mr. Nels Jensen, and the Extension Committee, the Executive Committee, the delegates to the National Convention, all of which showed that we were steadily growing stronger, both in numbers and in grace.

On a motion, the president appointed various delegates to report the proceedings of the convention to all the Lutheran papers, and during the sessions of the convention the proceedings were being communicated to the Twin City papers by telephone.

Applications for membership were received by letter from the Red River Valley Central Luther League; which has 400 members, and from the Luther League of St. Olaf College of Northfield, Minn., which has some 74 members, through a delegation of the usual number, and both of these Leagues were assured of a hearty welcome by our president, Rev. Haupt. This makes an increase of 474 members for the past year.

The officers elected for the ensuing year were: Pres., Rev. N. J. Lohre of Minneapolis; rec. sec., Jennie R. Caines of St. Paul; cor. sec., Prof. Frida Bu of St. Olaf College of Northfield, Minn., and treas., Mr. Sidney Johnson of Minneapolis, Minn.

Before the session closed our new president, Rev. Lohre, had a movement on foot by which he raised $73 to be devoted to extension work for the year to come. We were privileged to have with us Mr. O. A. Anderson of the South Dakota League, and he gave us some useful hints on extension work, for which we were very grateful, as did also Mr. S. H. Holstad, who has recently severed his connection with the Illinois State League and has become one of us, and we trust by the next convention to have put some of these suggestions to very good use.

The last session opened Friday afternoon at 2 o'clock, and was presided over by Rev. Lohre. Mr. A. O. Ulvestad of St. Olaf College of Northfield read the Scripture and delivered the prayer, and in the absence of Dr. Trabert of Minneapolis, who was to have had an interesting paper on "The Inner Missions of Our Lutheran Church," we were obliged to allow his paper to be carried over until the next convention, and we immediately proceeded to the next paper on "Our Duty to Young People Seeking Work in Our Cities," by Mr. S. H. Holstad of Minneapolis, Minn. He laid much stress upon welcoming these young people into our homes and in that way keep them from becoming lonesome, that they would wander away from the proper influences. Following this was a paper by Mr. M. S. Kindseth of Goodhue, Minn., on "Our Duty to Our College Students." Mr. Kindseth is a student attending the University of Minnesota, at Minneapolis, and prepared this paper, basing it upon his own experience, and it was certainly very practical. In it he laid out a plan for the pastors of the churches in the small towns surrounding the cities, and recommended that when any of their young people left their churches either to attend college or to secure employment in the larger cities, that these pastors notify some pastor in the city to which they had gone, that he might look them up and keep them under the influences of Christian people and Christian homes. This was certainly an excellent suggestion and many pastors would do well to act on it.

After a rising vote of thanks was extended to the pastor, people, congregation and Luther League of St. Luke's Church for their kind hospitality the convention closed by singing the long meter doxology.

I neglected to mention that the Luther League of St. Olaf College of Northfield, Minn., extended an invitation to us to hold our next convention with them, so, the Lord willing, we will meet with them during the spring of 1903.

Daily Bible Readings

Dec. 7. II Advent—Galatians 3 : 19-24.
Monday—Nehemiah 6 : 1-9.
Tuesday—Psalm 79 : 1-13.
Wednesday—Matthew 10 : 34-42.
Thursday—Acts 5 : 1-16.
Friday—Romans 3 : 10-31.
Saturday—Hebrews 2 : 1-12.

Dec. 14. III Advent—Revelation 14 : 6, 7.
Monday—Exodus 3 : 1-11.
Tuesday—I Samuel 3 : 1-21.
Wednesday—I Kings 19 : 9-18.
Thursday—I Chronicles 17 : 11-27.
Friday—Amos 3 : 1-15.
Saturday—Romans 16 : 1-27.

Dec. 21. IV Advent—Acts 6 : 5-8.
Monday—Genesis 49 : 8-12.
Tuesday—Isaiah 7 : 14-16.
Wednesday—Isaiah 61 : 1-11.
Christmas—Luke 2 : 1-20.
Friday—Matthew 2 : 1-23.
Saturday—Luke 2 : 20-33.

Dec. 28. S. after Christmas—Isaiah 9 : 6, 7.
Monday—Deutronomy 33 : 1-29.
Tuesday—I Kings 2 : 1-12.
Wednesday—Isaiah 52 : 1-15.
New Year—Isaiah 60 : 1-12.
Friday—Galatians 4 : 1-10.
Saturday—Matthew 28 : 16-20.

Jan. 4. S. after New Year—Ephesians 1 : 3-14; Romans 1 : 16, 17.
Monday—Zechariah 14 : 20, 21.
Epiphany—Matthew 3 : 1-10.
Wednesday—Mark 12 : 1-12.
Thursday—John 1 : 35-51.
Friday—Matthew 10 : 1-15.
Saturday—Matthew 10 : 16-34.

Jan. 11. I Epiphany—Matthew 9 : 35-38.
Monday—Genesis 18 : 1-8.
Tuesday—Genesis 45 : 1-15.
Wednesday—I Kings 17 : 17-24.
Thursday—Job 2 : 1-13.
Friday—Mark 10 : 44-52.
Saturday—Luke 10 : 1-16.

Jan. 18. II Epiphany—Matthew 25 : 31-40.
Monday—Jeremiah 1 : 1-10.
Tuesday—Jeremiah 31 : 20-30.
Wednesday—Ezekiel 3 : 1-14.
Thursday—Daniel 6 : 10-17.
Friday—Joel 1 : 1-20.
Saturday—Micah 4 : 1-13.

Jan. 25. III Epiphany—James 1 : 22-27.
Monday—Ecclesiastes 9 : 1-10.
Tuesday—Psalm 9 : 1-10.
Wednesday—Deuteronomy 4 : 14-24.
Thursday—Matthew 23 : 1-12.
Friday—Acts 17 : 16-31.
Saturday—I Peter 1 : 1-21.

Luther League Topics

New Year. January 4, 1903.

The Gospel: Its Work

(Ephesians i: 3-14: Romans i: 6-16)

Biblical topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the Gospel? Wherein is the Gospel to be contrasted with the Law? How is it possible to believe the Gospel? What is the work of the Gospel?

Lessons for Our Own Lives: 1. It is most important to *discriminate between Law and Gospel.* Various distinctions have been given. These are helpful. The Law tells us what *we* must do. The Gospel what *God* does. The Law is to be obeyed. The Gospel is to be believed. The result of the Law is contrition and terrors of conscience. The result of the Gospel is peace of heart. The Law and the Gospel in the Bible are not separated by an external line, such as that between Old and New Testament. And it is necessary for us to recognize the Law and also the Gospel in order that we may for ourselves and for others rightly apply the needed truth. Dr. Walther (quoted by Dr. Gerberding in "The Lutheran Pastor") says: "To purity of doctrine it is necessary that the Word of truth be rightly divided (II Tim. ii: 15) that is, that the Law and the Gospel be properly distinguished. He who takes away the sharpness of the Law by the Gospel and the sweetness of the Gospel by the Law; he who so teaches as to comfort and secure, and still more he who terrifies those already terrified by their sins; he who directs those who have been convicted by the Law to prayer only, instead of directing them to the means of grace; he who so expounds the Law, its requirements, and its threats as to produce the impression that God is satisfied if a Christian does as much as he can, and overlooks frailties, or makes the Gospel a comfort for the pious only; he who seeks to lead the unregenerate to good works by means of the demands, threats and promises of the Law and requires of those who are still without faith that they give up sin and love God and their neighbor; he who demands a certain degree of repentance and comforts only those who have become new creatures—such an one does not rightly divide the Word of truth, but confuses Law and Gospel; and though he preaches both Law and Gospel his doctrine is false."

First Week after Epiphany. Jan. 11, 1903.

Home Missions: Men

(Matt. ix: 35-38)

Missionary Topic reviewed by Rev. Leander S. Keyser, D.D.

The selection of men to take charge of our home mission station is often a difficult problem. No doubt our Home Mission Boards must often take the men they can get rather than the men they want. Much of what shall be said in this paper will apply to the laity as well as the ministry.

1. Our missions require men of unselfish devotion. A selfish man will be a failure anywhere in the work of the Church, but especially in establishing new congregations. In such work sacrifice is often needed on the part of the minister and the people. Worldly glory and earthly possessions seldom come to those engaged in pioneer Christian work; rather they sow what others afterward reap. Therefore a self-centered man at the head of a mission will always prove a "misfit."

2. Mission workers must also have tenacity of purpose. Flitting butterflies are not needed in mission work, which often moves slowly and presents many trials and difficulties. The men who are easily daunted, who are subject to spells of the "blues," who are ever sighing for a change, for a "sphere of larger influence," had better steer clear of mission work. On the other hand, if men are brave, consecrated, unselfish, home mission territory will be an excellent and ample field for the exercise of their sturdy virtues.

3. Our mission fields require men of talent; men who can preach good sermons. Nowadays very few of the missions are composed of illiterate people, even if the congregation is weak in numbers. The railroad, the telegraph, the newspaper, the school, have all penetrated to almost every part of our country, however remote, carrying with them a degree of intelligence that is often surprising. We dropped into a Sunday-school convention away down in Oklahoma a few years ago, and were unable to see any material difference between the audience there and a similar one in Ohio and Pennsylvania, while the speaking was of such a high character that we could scarcely believe our ears.

Depend upon it, the people of the frontier know good preaching when they hear, and poor preaching as well. Of course, the same is true of the missions in our great Eastern cities. If you have any "poor sticks" of preachers, send them almost anywhere rather than to a mission field. In some parts of the country the people are so established in the habit of church-going that they will attend divine service, no matter who preaches. Not so in the mission or on the frontier. There they will go where the preaching is of a character to attract them.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

It is gratifying, however, to note that the minister of good gifts and training will always win the victory for Christ in the mission field.

4. Yes; along with natural talents, the missionary should be educated. If he can have a full college and seminary course, so much the better. In no mission field that the writer has ever visited is there room for the minister who mangles the rules of syntax, or commits serious blunders in science, literature or anything else. Yet he must not be a pedant, either. If he is his vanity and shallowness will soon be detected.

5. Mission workers should be people of tact. Nowhere is common-sense more needed than in founding the church of Christ in a new field. One serious blunder may prove fatal. So much depends upon the discretion of the missionary that we would say as emphatically as we can, "Do not send illy-balanced men to our mission charges." They give the cause of Christ and the Lutheran Church what is called a "black eye" in the beginning—a wound and deformity from which they will not recover for many years.

6. It need scarcely be said that, especially in the West, we need ministers for our missions who are not of a worldly mind. For two reasons: 1. The salaries are not sufficiently large to make any of them rich, and therefore they must be content with a living. 2. There are opportunities in the business world for making money, and making it fast. The pastor must be too much devoted to the cause of Christ to be veered into the secular drift.

7. Both pastors and laymen who establish a mission should be loyal Lutherans by conviction. If they are people of slight denominational attachment, it will be easy to find their way into the largest and most popular church of the place. Probably in the East they belonged to the "leading" church of the town, that being the Lutheran Church. It requires not a little sturdiness of church love to take third or fourth place in the new community; but such loyalty is essential.

Of the kind of men above described there is great need. The harvest is ripe and plentiful, and the laborers are few.

Second Week after Epiphany. Jan. 18, 1903.

Inner Missions

(Matthew xxv: 31-40)

Condensed from article by W. K. F. in Lutheran Cyclopedia

Inner Mission Work in this land of free churches differs necessarily from the work in Germany. Much of it is done by the Church in its organized capacity and much is taken out of its hands by outside organizations. It is also restricted by the enormous expenditure of effort in Home Missions. The churches have always had Dorcas, or sewing, societies which aim to clothe poor, though many aid societies waste their energies in getting up fairs and suppers.

Mutual insurance societies with sick or funeral benefits have been attached to many German and Scandinavian Churches, and, in some cases, have been consolidated into inter-synodical relief organizations. The General Synod has a Pastor's Fund for the relief of her disabled ministers and ministers' widows.

The Luther League ought to become a most efficient inner mission agency by committees to visit the sick and the straying, and to look up clerks, domestics and students coming into the city, by "flower missions" and by visits of sympathy and song to hospitals, almshouses and prisons.

The most prominent departments of inner mission work are orphanages, hospitals and deaconess work. For statistics of these see your Lutheran Church Almanac. For all these agencies the large gifts of our wealthy people are needed as, *e. g.*, the recent bequest of $75,000 by Mrs. Oesterlin for a Lutheran Orphanage and Deaconness Home for Ohio to be established in the city of Springfield.

No work has been more blessed than that among the immigrants. To welcome them in Christ's name, to protect them from impostors and to direct them to Lutheran pastors in their new homes occupies the time of two German missionaries, one Swedish, one Norwegian, one Danish, and one Finnish at New York, where there are two immigrant houses. Similar work is done at Baltimore, Boston and Philadelphia. Seamen's Mission work is done at these and other ports.

The few Lutheran churches that have aspired to be "institutional churches" seem divided between an endeavor to entertain their own well-to-do youth and an effort to reach out after the depraved. There is room for such churches in the congested "slum" districts of our overgrown American cities. The other "down-town" churches must either follow their congregations up town, or still better, secure endowment, change their methods and fight the new heathenism growing up under their very shadow.

The serious divisions and subdivisions of the Lutheran Church in America, the growth of an interdenominational spirit in things religious and of a secular spirit in charity, together with a feeble grasp of the deep, underlying evangelical principles

which must permeate inner mission work, make the future somewhat problematical. On the other hand, the success of the Church in planting herself on the old doctrinal and liturgical foundations, the growing inquiry for right principles and Lutheran methods, and the pressing necessity to rescue the land, especially the work of charity, from the secular spirit and cold officialism, give hope that the twentieth century will see as extensive American Inner Mission work as characterizes the old world.

The beginnings must be made in connection with the deaconess work along lines suggested by the present activities of our various Deaconess Mother Houses, which include, besides general hospital work, girls and children's schools, hospitals for children, old people's homes, orphanages and parish work. In addition to the closest organization of the congregation into visiting and relief committees, there is room and great need for the parish deaconess to labor under the direction of the pastor among the poor, the sick and the Sunday school families. The parish house is called for as a center of parochial activities, and a house for girls out of employment or but slightly ill. The properly organized Lutheran city church work of the future will embrace also the lay brother, the city missionary (to visit prisons, reformatories, almshouses and general hospitals), and the colporteur to distribute and sell tracts, sermons and books. It will provide Lutheran reading rooms and Lutheran inns or lodging houses. It will aim not simply to raise up the fallen, but, by preventive measures, to care for the Lutheran stranger within our city gates, and thus relieve the minds of many anxious parents and pastors in the country and smaller towns.

In the Luther League topic, Dr. Ohl asks the question, "What are Lutherans in America doing along these lines?" In the above article Dr. Frick makes some pregnant suggestions for the future. Will our Luther Leaguers do their part to begin the accomplishment of such a great work in our loved country?

Third Week after Epiphany. Jan. 23, 1903.

Johann Heinrich Wichern

(Jas. i : 22-27)

Historical Topic reviewed by Rev. F. G. Gobwald

Our hero is one of the Church's foremost philanthropists. Of John Henry Wichern (1808-1881), founder of the Rough House and restorer of the order and work of deacons, it would be difficult to speak too highly. In consequence of losses inflicted by the wars and of the early death of his father, he was compelled, even as a boy, to contribute by private teaching to the support of the family. In early youth he fought his way through the Rationalism of the time into the clear light of evangelical truth. By the aid of friends he was enabled to attend the University of Göttingen, where Prof. Lücke proved a real friend to him. Later, he studied in the University of Berlin, where he was brought into contact with Neander, and through the mediation of Baron Kottwitz, into friendship with him. He was also greatly indebted to Schleiermacher. At the close of his studies he became a candidate for a parish in Hamburg. During this period of candidacy traces of his later activity appear. He formed plans for a school for the education of poor children, and wrote and delivered a lecture on the demoralization of youth, with reference in it to the work of such persons as Amalie Sienking, Baron Kottwitz, and Dr. Julius. He became superintendent of Pastor Rautenburg's Sunday-school in Hamburg, the first in Germany, and in this position found a wide field for his activity in spiritual things. Here he learned thoroughly the condition and needs of the poor, and through his visitation from house to house saw how to help them. It was while pursuing his work in the Sunday-school that he became acquainted with Amanda Böhme, his future wife, a woman of extraordinary ability. The beginning of his work, in a small house in Horn, near the city, put at his disposal by a friend, was sufficiently unpretending. Living with his mother, at first three, then twelve boys were received into his home. Gradually other houses were added, each forming a home for the children who occupied them. Wichern lived with the children, taught them, sang with them. Needing aid, the idea of re-establishing the diaconate, or as it is generally called, the brotherhood, occurred to him. From this there has resulted an amount of good which can be compared only with that wrought through the revival of the order of deaconnesses by Fliedner. Out of the perception of the needs about him, arising in part from the utter indifference of the people among whom he lived, he came to the conviction that a mission to nominal members of the Church at home was as indispensable as a mission to the heathen. Hence the name which he gave his work, Inner Mission (Die innere Mission). With him the work assumed a triple form, the education of children, the training of men to teach them, and that peculiar service which frequently is needed in order to save the unbelieving and the indifferent. From this time, through visits made to the

Rough House, where the roughest boys were received and trained into useful men, through journeys, by conferences, by lectures and the publication of "Flying Leaves" (Die Fliegende Blätter), Wichern created an interest in his work which still continues. The great day for him and for his mission was the Church day at Wittenberg, October, 1848. His words on that memorable day were: "The Evangelical Church bears witness that love belongs to me as truly as faith. Christ must be preached not only in the living Word of God, but in divine deeds, of which the highest is that of delivering love. If the Church accepts her call to the work of the Inner Mission, then for her there dawns the day of a new future. But no daybreak is possible without penitence. We must all bow down before a guilt which we have both inherited and made personal. This penitence must form the boundary between the old and the new period of the Church. Then will she announce the message which the Master intrusted to her, the delivering power of His grace." Rhiem, his assistant, became the head of the Rough House, and thus enabled Wichern to yield to the wish of the King and become one of the authorities of the Church. This required him to reside for a portion of each year in Berlin. Thus his influence was widened, and a larger circle of friends for his school secured. In order that the people of the capital might see what had been done in Hamburg, the Johannestift in Berlin was called into existence, where for several years Dr. Stoecker, the head and front of the Berlin City Mission, has preached nearly every Sunday with great power and whence tracts and sermons are sent out over the country by thousands. But Wichern's labors in the capital at the command of the King were too severe for his strength, and though after his resignation of the high office which his Sovereign had given him he lived a few months and took up his work at Horn with something of his old energy, the end had come. He rested in peace in 1881, having exemplified his chosen motto throughout his whole life, "This is the victory that overcometh the world, even your faith."

For further facts concerning the wondrous work of faith and the abiding influence for good of this modern apostle, the reader may consult Williams' "Christian Life in Germany," Stevenson's "Praying and Working," Lutheran Cyclopedia, and Roth's Handbook of Lutheranism.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

His Christmas Choice

(Continued from Page 13.)

"I've enjoyed it all, so much," he said, as he walked home with his mother's hand on his arm.

He stood by the fire, while she carefully removed her cape. Then, he came to her, and took her hands in his.

"Mother," he said, "I wish you would answer a question for me."

"What is it?" she asked. "The day when I could answer questions for you was over long ago."

"Over too soon!" he answered.

"What is the question?"

"This," he said, and stroked her hand in silence for a moment. "Tell me, mother, what is the controlling purpose of your life?"

"I'm not sure that I ever put it into words, dear," she said, slowly. "Let me think. I fear my life has sadly lacked a controlling purpose. It has not been strong and great, as yours must be."

"Your life, mother? It is a beautiful life --always so steadfast! A fellow can count on you, always. I am inconstant, unsteady. Why, it's only by the merest chance that I'm not dancing to-night. Let me tell you how I made up my mind to come home, after I wrote that I was not coming. I was in a railroad wreck." (She clasped his hands tightly.) "I thought for a moment that I should be killed." (Her hands trembled.) "Just for a moment, mother,—I touched Eternity. It was horrible—I can't tell you! It was like the dream I used to have, when I was a child, of standing before God at the Day of Judgment, with my hands all black—black, forever.

"The things I have been living for seemed all at once so little and mean. The decisions I had been hurried into, by the chances of the morning, so unworthy.

"Just before the accident I heard an unfinished sentence:

"'The controlling purpose of my life is—' I can't get it out of my head. Finish it for me, as I ought to finish it, mother."

"Thank God, that you were saved to me, dear," she said.

"And you will not finish the sentence?" he insisted.

"Can you say, 'The controlling purpose of my life is to serve God?'" said Ellerby's mother, almost in a whisper.

"God help me, mother, dear," said Ellerby. "I will finish the sentence for myself—that way."

The old Church of our fathers is growing richer in writers and readers every year.

The New Calendar for 1903

A DAILY REMINDER OF MEMORABLE EVENTS IN THE LUTHERAN CHURCH

THE special committee on the "Lutheran Calendar," which was authorized by the National Convention to be issued for the year 1903, takes pleasure in announcing that the Women's Missionary Societies of the General Synod, the United Synod of the South, and the Synod of New York and New England (General Council), have combined with the Luther League of America to give this calendar the widest possible circulation.

This will be a unique publication, as there is nothing published by any Protestant denomination in the United States that covers the same sphere as the new "Calendar" for 1903, which will shortly be issued by the Luther League press, to be ready for delivery ten days before Christmas.

Its purpose will be to set forth the astonishing achievements of the great Mother Church of the Reformation in every phase of missionary, educational and philanthropic effort, and in every part of the habitable globe,

"From Greenland's icy mountains
To India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand."

Not only the foreign field and the home field will both be included, but also the marvelous Inner Mission development will have a prominent place, and will prove a veritable revelation to most of our people in this country.

The Calendar will be printed in the shape of a neat, but attractive wall chart, and can be suspended on the door of either sitting room or bedroom, where it will be a reminder at the beginning of each day of some memorable event in the Church's history. Many friends not members of our Lutheran Church will casually get to see it, and thus become better acquainted with her place in the very forefront of Protestant forces, not only far back in the sixteenth century, but also at the opening of this new twentieth century. There is none of the denominations which would be able to present such a world-wide array of 365 data, covering every department of Christian achievement. There will be seven days on each page, and the pages are not to be torn off, but turned over on the silk cords which perforate them, so as to be perpetually kept for future reference.

Every one of the 365 days, from January 1 to December 31, is a notable date, which marks the founding (and the exact year will be given in each case) of that many Lutheran enterprises and institutions in Foreign Missions, Home Missions, Inner Missions, Rescue Work, Deaconess activities, Asylums of Mercy, &c., in all parts of the world.

This Calendar will be a veritable revelation to our Lutheran people, which will literally amaze them at the number and extent of the Saving Agencies which their grand old Mother Church is maintaining all over the earth. This information is put in such convenient form that people may get it gradually, little by little, day after day, thus being willing to take it and able to assimilate it.

This Calendar can be had at the nominal cost of 25 cents, which includes postage, and if it could be put into the possession of all our members, young and old, it would accomplish immense good in quickening our pulse, and making us better acquainted with ourselves. It ought to be distributed by the thousand among the Lutheran homes of our land, as well as be found in each department of our Sunday schools, and in the meeting rooms of all our Luther Leagues and missionary societies.

Sunday school teachers who would like to know what is the most appropriate, inexpensive gift to their scholars on Christmas will be helped to a decision by the fact that this Calendar is something which will be used every day, and will decidedly promote churchly intelligence and zeal.

A special feature of the REVIEW during 1903 will be the publication, in every month's issue, of a complete series of explanatory notes on the calendar data for that month, showing the present phase of all the movements referred to. These will be not only intensely interesting, but also indispensable for an intelligent understanding of the tremendous work which our Church is doing throughout the earth. Surely this should go far toward solving the problem of the 10,000 new subscribers.

Orders may be addressed to the LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

A Book for Your Pastor

"An acceptable and doubtless a very welcome Christmas present for a League to make to the pastor would be Rev. Dr. Gerberding's new book, 'The Lutheran Pastor,' pages, 462. Send $2.50 to the author, 1315 Waveland avenue, Chicago, or to Lutheran Publication Society, Philadelphia."

Junior Drills

[Correspondence may be addressed to Mrs. C. L. Fry, 1920 N. 7th St., Philadelphia]

Sunday after New Year. Jan. 4, 1903.

The Four-Fold Gospel

(Romans i : 16-17)

Matthew, Mark and John were Jews, Luke was a Gentile. How much it means that a Gentile should have a place among the writers of the Gospel!

Matthew was a publican or tax gatherer, as we would say in our own day, a low politician, whom Jesus called out of a corrupt revenue office and transformed into one of His own twelve Apostles.

Mark was a scribe living in Jerusalem, hence he had been associated with other scribes, who were our Lord's bitter enemies. His being a cousin of Barnabas brought him into intimate association with Paul, another transformed scribe and Pharisee. Mark had been instructed in the truths of the Gospel by Peter, whom he afterward accompanied to Babylon.

Luke was a "beloved physician," who went with Paul on his missionary journeys, not only to heal the frail Apostle's many sicknesses, but also to help him in spreading the truth. Luke afterward wrote the Acts of the Apostles.

John had been a fisherman on the Sea of Galilee, whom Jesus called to become a fisher of men. As "the disciple whom Jesus loved," he leaned on His bosom at the Last Supper, and at the crucifixion received charge of His mother. His Gospel was written more than 30 years after the other three. Hence, instead of repeating what they had already said, he writes additional facts and sayings of our Lord.

First Sunday after Epiphany. Jan. 11, 1903.

The Four-Fold Gospel (Continued)

(Matt. ix : 35-38)

(Review the five paragraphs of last week's lesson.)

Matthew was a Jew in Jerusalem, and wrote for Jews, to prove that Jesus of Nazareth is indeed the promised Messiah foretold in the Hebrew Scriptures. His favorite expression is, "That it might be fulfilled, which was spoken by the prophets." He shows how every single detail of the Old Testament predictions was realized exactly.

Mark wrote in Rome, for the Romans, who were men of war, and loved to worship some mighty hero. He, therefore, shows Jesus to be the all-powerful Lord, the Conqueror of winds and seas and diseases and death.

Luke was a Gentile, and wrote his Gospel for the Gentiles, tracing our Lord's descent back not simply to Abraham, but all the way to Adam. When he mentions the Passover he explains what it was. So, too, all the other Jewish matters which the Gentiles would not understand. More than any other of the four Gospels he loves to repeat over and over again that title of Christ, "the Son of Man."

John wrote neither for Romans nor Jews nor Gentiles chiefly, but for those men in every nation who had already become Christians, and needed to be further instructed in Christian truth. Hence his Gospel contains many of the wonderful discourses of Jesus, so full of deep meaning, which only a Christian heart can understand.

Therefore the key word to John's Gospel is "the God-man, the Word made flesh."

BORMAY & CO., N.Y.

2d Sunday after Epiphany. Jan. 18, 1903.

The Story Told by the Map

(Hebrews xi : 3-8)

You will be surprised how easy it is to draw this map for yourself. First take a good big piece of white paper and cut it the right shape, a little wider than it is long. Then on the left side draw a section of the Mediterranean Sea, at the top of the paper the lower part of the Black Sea, then over in the northeast corner the lower part of the Caspian Sea, and down in the southeast corner the upper part of the Persian Gulf. From this gulf draw a boundary line between Turkey and Persia. Next run a curved line from this same gulf toward the middle of the map and thence on up toward the northeast. This is the Euphrates River, and the shorter river running into it is the Tigris.

Anywhere between these two rivers write the letter E, to stand for the Garden of Eden. Here is where the human race began, therefore, put the figure 1. After Adam and Eve sinned wickedness grew worse and worse, until finally the flood came. The ark in which Noah and his family were saved rested on Mount Ararat. Draw this mountain in the land of Armenia and write the figure 2.

The next rallying center is the Tower of Babel. It was very natural that people should gradually come back toward the fertile region of Eden, and the mild climate south of it. There they resolved to build a monster tower as a monument of their defiance of God. Their punishment was their being scattered in all directions by a confounding of their languages, so that they could not understand each other. Write 3 at the Tower of Babel, to mark this tremendous event.

Next God makes a new beginning in the Call of Abraham. Write the name of the region of "Chaldea," covering the whole lower country near the Persian Gulf. Then put the city of Ur, and the figure 4. Abraham leaves his home in this city, taking with him his father, Terah, his wife, Sarah, and his nephew, Lot. When they reach Haran (figure 5) Terah refuses to go any farther, hence they remain there till he dies. Then they follow God's leading the rest of the way to Canaan. (Figure 6.) To get an idea of this Promised Land, a narrow strip of country between the Mediterranean Sea and the Jordan River, draw the Dead Sea into which this Jordan River empties, and the little Sea of Galilee, through which it flows.

During a famine in the land of Canaan, Abraham goes down into Egypt. This is a country in Africa, lying just south of the Mediterranean Sea. (Figure 7.) When the famine is over he comes back to Canaan (figure 8), where Isaac is born, then afterward Esau and Jacob, and in the next generation the twelve sons of Jacob.

When Joseph is made Prime Minister of Egypt the whole family removes to that country (figure 9), where they expand into a mighty nation, notwithstanding most terrible oppression and slavery. This is as far as the story in Genesis extends.

3d Sunday after Epiphany. Jan. 25, 1903.

Story of the Map (Continued)

(Hebrews xi : 22-29)

After 430 years of cruel bondage in Egypt the children of Israel are led out by Moses, through the Red Sea, into the wilderness. On account of their sin of unbelief they have to wander up and down this wilderness of Sinai (figure 10) 40 years. By this time Moses has been buried on the top of Mount Nebo, and Joshua has succeeded him as the leader of the people. They pass through the Jordan River, and the walls of Jericho fall. (Figure 11.) After conquering the whole land and dividing it up among the tribes, Joshua dies. Then follows the era of the Judges—*e.g.*, Deborah, Gideon, Jephthah, Samson. The era of the first three Kings comes next, Saul, David, Solomon.

The dividing of the nation into two warring kingdoms, ten tribes in the Kingdom of Israel and two tribes in the Kingdom of Judah, results in both kingdoms being carried captive. First the kingdom of the ten tribes suffers terrible punishment by the Syrians, whose capital was Damascus. (Figure 12.) Then the powerful Shalmaneser, King of Assyria, swoops down on them and carries all their people captive to his great city of Nineveh (figure 13), from which they never return, hence are known as the "Lost Tribes." The other two tribes—*i.e.*, the Kingdom of Judah, are dragged by Nebuchadnezzar to Babylon. (Figure 14.) When his son, Belshazzar, sees the handwriting on the wall, and is conquered by Cyrus, King of the Medes and Persians (figure 15), this King Cyrus allows the Jews to go back to their native land of Palestine, and rebuild their dear Jerusalem with its temple. (Figure 16.) This work is accomplished under the leadership of Ezra and Nehemiah.

When the Medes and Persians become wicked and corrupt they are overthrown by

(*Continued from page* 28.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Subscription, 50 Cents a Year.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

LUTHER LEAGUE REVIEW,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second-class Matter.
Publication Office, 131 Liberty St., New York.

Editorial

Rejoice, rejoice, ye pure in heart,
Rejoice, give thanks and sing.

Another holy Christmas season is in the air! All along the way its prophecies are being foretold. Shops that have been crowded with busy workers for months are now turning out their products galore, to satisfy and gratify both mind and heart for those who s hall receive them. Windows brighten and blaze with splendors and beauties; here books; there garments; now jewels; now toys; sturdy old standard articles and the latest conceit of the genii of electricity, all are blended as in a dream of display—a free exhibit along streets decked with garlands of laurel and trimmed with evergreen and cedar, pine and spruce.

It is a story without a meaning, a pictureless frame, to make Christmas merely a merry midway plaisance, a carnival of gayety and theatre-going, and to forget the great fact of God's Gift of His only begotten Son, bringing life divine into a world of death. It is well to remember that long ago there was a glorious song at Christmas "of angels bending near the earth to touch their harps of gold." Of that song the joy of loving hearts and voices, the jingle and clang of bells, little and big; the twinkle of the lighted tapers, on Luther's Christmas tree, and the pleasure of every act of worship and every good gift among the children of men form the long, undying, reverberating echo. Take away the theme, the melody, from Christmas and all its music has lost its meaning and is soulless. Without Christ, the Gift of God, as the source of our joy, we celebrate in vain.

In making others happy with our favors and reminders of the day, perhaps there is but one thing to emphasize. It is that the heart should go with every token that we bestow, whether upon the lowly or the honored, stranger or friend. "The gift without the giver is bare." God grant a merry, happy, holy Christmas to all men that love Jesus, from the magnate in his mansion to the humblest child in India whose dark eyes glisten in the light of the Christmas tree with dreamy wonder.

That the Christmastide has come again, and that we are reminded of the great gift which the love of God made to all mankind. Truly we should rejoice and be glad that unto us "this day is born in the city of David a Saviour, which is Christ the Lord," and that he was called Jesus because he came to save men.

It is a welcome sign that "peace on earth and good-will to men" are manifest in the increased giving and the spread of the feeling that "it is more blessed to give than to receive." It is a joy to receive tokens of love from our friends, and we should mani-

fest our appreciation of these, but it is a greater joy to scatter blessings among those who are sick and suffering and poor and neglected, to make others happy and bring cause of rejoicing to their hearts. It is said that during the famine in India last year thousands of people who received provisions, when they learned that those who were furnishing these were God's people, desired to know more about the God who taught love and kindness, and as a result our missionaries report that at least ten thousand have become followers of the Lord Jesus Christ.

It is one of the aims of every large and ever-increasing body of intelligent Lutherans to develop Christianity socially in the race of man, physically, intellectually, morally, and, above all, spiritually. This is as it should be; for it largely falls to the Christian elements of our modern civilization to foster all works of relief for the suffering and destitute, of the planting of the Gospel and of the education of our youth of both sexes after the pattern of Christ. But above all, let us strive to keep the thought, the prayer, the life of each of our Young People's Leagues and societies in soulfelt worshipful communion with Christ Jesus and God the Father of all.

Is it not possible for most churches now to provide for their young people a reading room, either in the building, the chapel or the parish house; where, in a spot that is cheery and bright the studious ones who desire to keep out of evil places may enjoy the long winter evenings, reading the current literature and standard publications of the Church found there in full supply? It would be a fine work for every Luther League and Young People's Society to carry on such a public benefit.

One hundred and sixty-two days without coal! What a sorry condition it becomes when in any country men think that we may set aside or part asunder what God hath joined! Capital and labor are indispensable to each other. Think of trying to celebrate Christmas without coal! What would the house of God be without "the Light of the World?"

Publishers' Column.

A correspondent has said in words more to the point than we could say it, what we had in mind as the first thing to tell you this month. We therefore use what he has written:

"What a number of appropriate gifts at the Christmas tide may one find among the Luther League supplies now offered! The beautiful badge, than which nothing could be more rich in suggestions and of which any Lutheran may be truly happy in the wearing; the REVIEW, with its sparkling fresh columns flowing like a limpid spring the year round; the manuals of the Reading Course, books which will grace every Lutheran home; the League Hymnal, with the printed notes; the new Lutheran Calendar, with its 365 memorable dates, and the neat little booklets with their bright stories. Surely there is quite a store to choose from in such a catalogue!

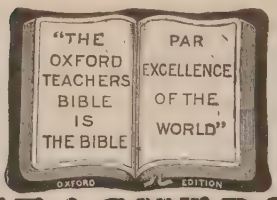
Through a very simple plan the library of any Sunday school may be enriched gratis by full sets of the books of each of the Luther League Reading Courses. By the simple means of obtaining 15 or 20 new subscribers to the REVIEW you can get the books of each course.

That the Luther League Topics are appreciated is evidenced by the following from Rev. Dr. L. S. Keyser, in a recent issue of the *Lutheran World*. He says:

"Coming to our own parish at Atchison, one of the most interesting departments of our work is the Luther League. Sometimes our lecture room is almost too small to hold all the young people who attend. The attendance on the part of the students of the college and seminary is excellent, as it is also at the preaching services. The Luther League Topics just now are of very special value to Lutheran young people, who by the discussions and readings learn much about the history and principles of the Church which they are serving. Even if the subjects are a little difficult sometimes, that makes them all the more instructive, because so much information is gained. Our young people have been led into a new and wider field of thought and have not lost, but rather gained in spiritual force and devotion thereby.

Here is what one of our exchanges has to say about the Topics:

"We find a great many troubled pastors. They have something that bears the name Luther League, but it does not seem to



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amount to much for the Church. The best that can be said about it is that it might be worse. There seems to be no definite aim. The young people are trying to do something, and the ministers are racking their brains to give them something to do. Why not use the Luther League Topics? As now arranged, they are full of sound instruction. Divided up, studied up, and written up, these Topics are just the thing to make the youth of the Church think and love their Church."

If you have not ordered your supply of Topics for the new quarter, which began with the first Sunday in Advent, better do so at once, as the edition is going very fast.

Attention is directed to the full particulars given about the new Lutheran Calendar on page 21. You will want one or more of these calendars.

A young lady who purchased a Luther League Hymnal, says: "I am delighted with the hymnal. Its cover is beautiful and the words and music are so clearly printed. I shall make use of it daily and also recommend it to my friends."

What about those 10,000 new subscribers? you will ask. Not all in as yet. Still waiting for those you ought to send us, if you have not done so already. We need your help. An enthusiastic Leaguer recently brought the matter to the attention of his district League and with little effort had the Leagues take 105 copies. You can do as well.

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Personally-Conducted Tours via Pennsylvania Railroad

SEASON OF 1902-1903.

The Pennsylvania Railroad Company announces the following Personally-Conducted Tours for the season of 1902-1903:

California.—Two tours: No. 1 will leave New York, Philadelphia and Harrisburg January 29; No. 2 will leave February 19, and will include Mardi Gras celebration at New Orleans.

Florida.—Three tours to Jacksonville will leave New York and Philadelphia February 3 and 17, and March 3. The first two admit of a stay of two weeks in the "Flowery State." Tickets for the third tour will be good to return by regular trains until May 31, 1903.

Old Point Comfort, Richmond and Washington.—Four tours will leave New York and Philadelphia March 14 and 28, April 25 and May 9.

Washington.—Nine tours will leave New York and Philadelphia December 29, January 29, February 12 and 26, March 5 and 19, April 6 and 23 and May 14.

For detailed information apply to Tourist Agent, 263 Fifth avenue, New York; 860 Fulton street, 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York

— On Sunday afternoon, November 9, the corner-stone of the Church of the Reformation, Rev. G. J. M. Ketner, pastor, was laid. Addresses were delivered by Rev. J. B. Remensnyder, D.D., LL.D., president of New York and New Jersey Synod, and Rev. G. U. Wenner, D.D., pastor of Christ's Church. Rev. J. F. W. Kitzmeyer, pastor of Bethany Church, read the Scripture lesson and offered prayer. The church is located at the cornor of Wilkins place and Jennings street, near Boston avenue, in the Borough of the Bronx.

— The corner-stone of the English Emmanuel Lutheran Church, Brown place and East 137th street, in Bronx Borough, Rev. A. A. King, pastor, was laid on Sunday afternoon, November 16. The pastor conducted the services, and addresses were delivered by Dr. Remensnyder, president of New York and New Jersey Synod, and by Dr. Wenner and Rev. Kitzmeyer. Revs. Feldman and Ketner and Secretary Hartman took part in the services. The procession of the clergy with robes and birettas was very impressive. The services attracted thousands of people. The neighborhood is a very fine one, and the adjacent houses were thronged with onlookers. The church is to be of white stone and of beautiful ecclesiastical design. The field is most promising for a great and effectual work, and the occasion was an inspiring one to a New York Lutheran.

Philadelphia

— The Church of the Epiphany, at Manayunk, a suburb, Rev. C. P. Weiskotten, pastor, has liquidated its debt, and on Sunday, November 23, the event was celebrated with appropriate services. In the morning there was the regular worship with sermon by the pastor and financial report by Mr. F. G. H. Woerner. The afternoon service was by the Sunday school, with addresses by Mr. G. E. Schegelmilch and Mr. E. Clarence Miller. The addresses in the evening were delivered by Rev. Samuel Laird, D.D., and Rev. George W. Sandt. Inspiring music characterized all the services.

— The December meeting of the Lutheran Social Union will be held Monday evening, December 8, at the rooms of the New Century Club, on Twelfth street, near Walnut. The union's guests on this occasion will be Rev. F. H. Knubel of New York and Rev. H. A. Weller of Orwigsburg, Pa. Pastor Knubel will speak on "Lutheranism's Lack-Luster in America and Its Cause."

Chicago

— The twentieth anniversary of the corner-stone laying of the Church of the Holy Trinity, Rev. Dr. W. L. Hunton, pastor, was observed with appropriate services on Sunday and Monday, November 9 and 10. The sermon on Sunday morning was preached by Rev. Dr. C. A. Swensson, president of Bethany College. Addresses at the Sunday and Monday evening services were delivered by Rev. Dr. R. F. Weidner, president of Chicago Theological Seminary; Rev. A. C. Anda, Sunday School Field Secretary of the General Council; Rev. Dr. G. H. Gerberding, Pastor Hunton and others. After the Monday evening session there was an informal reception under the direction of the societies of the church.

Baltimore

— The sixtieth anniversary of the Sabbath school of the Second English Lutheran Church, Rev. Dr. George W. Miller, pastor, was celebrated Sunday evening, October 26, with appropriate exercises. The school is one of the largest in the city. Mr. James Getty, who was superintendent during the first 20 years and who is now 93 years old, was present. During the past 15 years this school has raised on an average more than $1,000 a year.

Pittsburgh

— The Church of the Redeemer, Rev. R. W. Woods, pastor, is fitting up rooms in the basement of their edifice for the use of the Sunday school.

— The Pittsburgh *Dispatch* reports that an unknown person has made a conditional offer to donate $10,000 for the erection of a Home for Sisters to be in connection with the Passavant Hospital of this city. The gift is conditioned on the raising of a like amount, and Dr. Roth is reported as saying that the Home is practically assured and that plans are being drawn.

Cleveland

— Efforts are being made by Rev. J. Johnson, pastor of the Swedish Lutheran Church in this city, to raise the sum of $5,000 for the purpose of therewith liquidating the debt of the church before the close of the present year. The outlook for success is very good.

— Rev. H. C. Hadley, formerly of Ohio City, has become pastor of the Christian Endeavor Memorial Church.

Milwaukee

— The Milwaukee Lutheran High School Association has been incorporated. It is a joint movement of members of the Missouri and Wisconsin Synods. The design is to supplement the parochial school so as to carry the work beyond the period of confirmation, and make it unnecessary for the German Lutheran youth to go into the public schools at all for the last two years of their training. If this plan succeeds here, it will be copied in other Lutheran centers. The membership fee is $1, and the enterprise is, like the Lutheran Children's Friendly Society of this city, to find homes for orphans, not only inter-synodical, but extra-synodical.

Allegheny

— Rev. W. H. Nicholas has been called as pastor of Grace Church to succeed Rev. S. T. Nicholas, who recently resigned. In the nine years of its existence this church has grown from a membership of 48 to more than 300, and has acquired a property valued at $20,000.

— Rev. S. T. Nicholas, formerly pastor of Grace Church, has accepted the appointment as "Missionary President" of the Pittsburgh Synod, and began his work November 10.

New Haven

— On Wednesday evening, November 12, Emmanuel's Lutheran Church held a concert for the benefit of the church treasury. It was well attended, and the proceeds will help swell the treasury considerably as the result of the committee's work.

— Reports from the First English Lutheran Church say that this new congregation is gaining very rapidly.

— Trinity German Lutheran Church, Rev. J. A. Timm, pastor, added five new members to its roll on Sunday, November 16.

New Orleans

— On October 28 Grace Lutheran Church was consecrated with appropriate exercises. Rev. O. J. Schilling is the pastor.

Savannah

— St. Paul's Church, Rev. M. J. Epting, pastor, has just dedicated a large new organ.

MISCELLANEOUS

— The new edifice of St. John's Church, Jacksonville, Fla., which replaces the one destroyed by the great fire which visited the city May 3, 1901, is completed, and on October 12 the basement was opened for worship. The auditorium, on the upper floor, is not yet furnished. The new structure is a substantial one of brick, trimmed with Indiana limestone, and conforms to the German Gothic style of architecture. The building, and parsonage which adjoins, cost $12,000, not including furnishings. Of this sum $4000 were donated by people outside the congregation, and $2300 were received in insurance upon the building destroyed. Rev. S. S. Rahn, D.D., is pastor of the church.

— In St. Paul's Lutheran Church, Dansville, N. Y., Rev. Chas. Bikle recently admitted 24 persons to membership. The gain in two years was 70 per cent. A member donated $3000 to be invested as an endowment for the support of the congregation.

— It is reported that in addition to the bequest of $10,000 to St. John's Lutheran Church, Morrisburg, Ontario, Canada, the same person made a gift of $6000 to St. Paul's Lutheran Church of the same pastorate.

— Zion's English Lutheran Church, Tamaqua, Pa., Rev. George Gebert, pastor, is about to purchase a new pipe organ for the newly remodeled church. The fund for the purchase of the organ has been raised by the Ladies' Sewing Circle of the congregation.

— Old Trinity Lutheran Church, Lancaster, Pa., is to send a missionary to India at its own expense.

— Loysville Orphans' Home recently received a bequest of $105 from the estate of Mrs. Margaret Hunter. Mrs. Hunter was a member of the Lutheran Church, Apollo, Pa., Rev. W. H. Nicholas, pastor.

— In Springfield, Ohio, on Friday night, October 31, the six English Lutheran Churches united in a joint Reformation service, which was held in the Third Church, Rev. C. E. Derr, pastor. Rev. F. G. Gotwald presided. Rev. F. W. E. Peschau, D.D., of Miamsburg, addressed the congregations represented on "The Wittenberg Challenge and the Conquest of the World." The *Lutheran World* reports, "The address, historical and graphic in illustration, was heard with intense interest. It was one of the ablest addresses ever heard in Springfield on the Reformation theme."

— Rededication was the order of the day on October 26 at West Carrollton, Ohio, a town in which the largest envelope factory of America is located. Grace Church, under the pastoral care of Rev. Dr. Peschau, had undergone thorough renovation. Rev. Dr. Richards of Zanesville preached the sermon, and Rev. J. G. Neiffer, president of Synod, performed the act of rededication. This is the second church that has been thoroughly renovated and rededicated under Dr. Peschau's ministry in Ohio.

— A new mission has been organized in the west end of Newark, Ohio, to be known as St. Paul's Evangelical Lutheran Mission. The work will be under the direction and pastoral care of Rev. J. C. Schindel, pastor of St. Paul's Church, and the Rev. E. Luther Spaid, pastor of the Newark charge. The mission is located in the center of a well established manufacturing district, and reaches a large number of people who are without a church home. The Sunday school was organized last Lord's Day with a membership of 74 scholars. A lot has been donated, and as soon as possible the erection of a suitable building will be begun.

The Story of the Map (Continued)

(*Continued from page* 23.)

the Greeks, in the army of Alexander, and when the Greeks in turn become corrupt they are conquered by the Romans. Then when the Roman Empire has reached the height of its power, in the reign of Cæsar Augustus, Jesus, the promised Messiah, is born in Bethlehem of Judea.

The story of Jesus' life and miracles must be reserved until next month, with a different map. Meanwhile practice the drawing of this map until you can put down every place and every figure without a moment's hesitation, and tell the story from beginning to end.

Stieff Pianos

Chas. M. Stieff reports that business is extremely good, particularly with their eight branches in Washington, Richmond, Norfolk, Lynchburg, Charlotte, Harrisburg, Pittsburgh and Boston. Their pianos are the standard of excellence and will be good for a life time. Christmas is a good time to think of one of these pianos.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK STATE

New York City

—Luther Day was celebrated with appropriate exercises under the auspices of the Luther League, Monday evening, November 10, in Gustavus Adolphus' Church, 151 East Twenty-second street, Rev. Mauritz Stolpe, pastor. The vesper service was conducted by Pastor Stolpe, who also made an introductory address, in which reference was made to the import of the great Reformer's work. The Scripture lessons were read and prayer was offered by Rev. C. Armand Miller. The exercises were under the direction of Mr. I. S. Runyon, president of the City Luther League, and the choir of Gustavus Adolphus' Church sang. The subject, "Luther at Home," was presented in a scholarly paper given in a fascinating manner by Rev. Edwin Heyl Delk of Philadelphia. Luther's views on the subject of marriage and his defiance of the Roman Church's decree with respect to it received attention, and then the speaker proceeded to give a very clear and impressive word picture of Luther's wholesome and beautiful home life. The conclusion was a reference to some of the lessons for the present generation which may well be learned from Luther's example. The second subject was "Luther, the Musician," which was ably presented by Rev. Emil Roth of Brooklyn. He spoke of the important part music occupies in public worship. "Under Rome," he said, "the priests did the preaching, the curate and altar officers the praying and the choir the singing. Luther restored to the congregation its rightful part in public worship. To his work of translating the Bible and written prayer to the language of the people he added the writing of sacred song, in which the congregation may join. The standard for modern church music was set by him."

—The New York City League held its regular business meeting on Tuesday evening, November 18, at Bethany Church, Rev. J. F. W. Kitzmeyer, pastor. Beside the disposal of routine business, a motion was adopted to invite the State League to hold its convention in this city.

— The stereopticon report of the St. Paul-Minneapolis Convention was delivered by Mr. Eilert on Thursday evening, November 20, at St. Paul's Church to the Leagues of St. Paul's and Epiphany churches.

Brooklyn

— The regular monthly meeting of the Luther League of Brooklyn was held November 19, at Emmanuel's Church, Seventh street and Fifth avenue, Rev. Emil Roth, pastor. The president, Mr. George P. Moller, presided, and conducted the devotional exercises. The opening hymn was "A Mighty Fortress Is Our God." The address of the evening was delivered by Rev. Emil Roth on the subject, "Luther, the Musician." The meeting was well attended, and proved interesting and instructive.

Rhinebeck District

— At the last business meeting of the League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, 1 cent was given to each member to be used as the talents in the parable. The meeting was held at the residence of the pastor and a "social hour" was spent. The meeting was well attended. At the union Thanksgiving service in the Presbyterian Church, in which all the evangelical churches united, Pastor Koller preached the sermon.

— The rally at Rondout, under the auspices of the Luther League of the Church of the Redeemer, Rev. Wm. F. Bacher, pastor, on November 18, was a decided success. Saugerties Luther League was represented by their pastor and about 40 members. Owing to illness Rev. U. H. Graves of Valatie, who was to have been one of the speakers, was unable to be present. The addresses were delivered by Revs. Krahmer and Bacher, and President Reynolds of the District League. The music was a decided feature of the evening. At the close of the rally a social hour was held and refreshments were served.

— In the last issue of the REVIEW the name of one of the speakers at the West Camp Convention was given as Rev. Scott of Liberty. It should have been Rev. John Kopp. The Liberty society is considering the question of becoming members of the district.

— The Luther League of St. Luke's Church, Valatie, have recently raised $105, and wiped out all the society debt, and have now a balance of about $30 in their treasury.

— The Luther League of our church at Rondout have re-elected the following officers: Pres., Mr. Leonard Kirchner; vice-pres., Mr. Geo. L. Snyder; rec. sec., Mr. Chas. J. Post; cor. sec., Miss Libbie Hiltebrandt; treas., Miss Mamie Kukuk.

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Delaware and Hudson District

— The Delaware and Hudson Central Luther League, embracing the Leagues of Church of the Redeemer, Albany, Altamont, Middleburg, Cobleskill, Guilderland Center, Binghamton and Elmira met in fourth annual convention at Central Bridge in Bethany Lutheran Church, the Rev. E. L. Tucker, pastor, on Monday and Tuesday, November 3 and 4. It was the largest and most enthusiastic convention in the history of the Central, the League being well represented. The Luther League of Berne was admitted a member, increasing the individual League membership to eight societies. The convention was called to order at 2 p.m., Monday, by President W. H. Rector of Binghamton. Rev. A. A. Frederick, Altamont, conducted the devotional service and Pastor Tucker warmly greeted the convention, followed in the same vein by Mr. Wallace Sidney and Miss Eva Houck of the local church. President Rector fittingly responded, and was seconded by the representatives of the various Leagues, Messrs. Strenge, Albany; Rev. Wolford, Middleburg; Mr. Carey, Altamont; Rev. Thrall, Guilderland Center; Miss Ottman, Cobleskill, and Mr. Bradt, Binghamton. The minutes were read by the secretary, Miss W. H. Golding. The reports of the various Leagues showed much progress on spiritual and educational lines. Rev. M. J. Bieber of Binghamton "echoed" the National Convention of 1902, and the Rev. C. H. Day of Breakabeen in an able paper discussed "The League as a Factor in the Community." The choir of the church rendered excellent music at the evening session, and, with Pastor Tucker, led the congregation in the common service. Rev. P. M. Crousse of Seward offered prayer, and the Rev. Bieber read the Scripture and introduced the speaker. The Rev. N. E. Yeiser of Troy gave an able, interesting and very realistic address on India, where he spent six and one-half years as missionary. The Rev. Dr. B. E. Fake, general secretary of Hartwick Seminary, spoke forcibly on "Christian Education." A "social hour" followed. At the final session of the convention, which opened with devotional service led by the Rev. Crousse on Friday morning, the Rev. F. Wolford made a strong plea on the "Value of Lutheran Literature." At this session 100 subscriptions to the REVIEW were taken. The officers elected are: W. H. Rector, Binghamton, pres.; Mr. George Augsbury, Altamont, vice-pres.; Mr. W. H. Golding, Cobleskill, rec. sec.; Fred. Smith, Albany, cor. sec.; Miss Blanche Best, Middlebury, treas. On invitation the next convention will be held in Altamont.

— The Luther League of the English Lutheran Church of the Redeemer, Binghamton, has put on renewed strength and enthusiasm. It is the aim of the society to have every young per-

son in the congregation enrolled as a member, and the League is accomplishing its object. A literary and musical programme will be given before the congregation once a month in the auditorium of the church, when editorials will be read from the REVIEW, some portion of the Reading Circle presented, the topic discussed and a chorus of voices present the rally hymn and other selections. The League sent nine delegates to the District Convention at Central Bridge: Rev. and Mrs. M. J. Bieher, Mr. and Mrs. W. L. Bradt, Mr. and Mrs. W. H. Rector, and the Misses Edna Marthis, May Bradt and Almæ Kæppel.

— The Luther League of St. Mark's Church, Guilderland Center, at its business and social meeting, November 7, presented the pastor, Rev. W. Gardner Thrall, and his wife, with a beautiful and expensive wicker chair.

Syracuse District

— The Luther League of Syracuse and vicinity held a Luther Day celebration on Monday evening, November 10, in the Church of the Redeemer, Syracuse. The attendance was good. The principal speaker was Rev. A. S. Hardy of Oswego. Short addresses were also made by Revs. G. W. Merschroth and U. J. Klingensmith of Syracuse. Besides these Rev. F. E. Oberlander and Mr. E. Reifenstine participated in the exercises.

Buffalo District

— The Luther League of the Church of the Atonement, Rev. T. W. Kretschmann, pastor, up to November 1 had secured 29 subscriptions, amounting to $72 toward the $100 pledged by the society toward the support of the Buffalo District League's missionary to India. The remainder is confidently expected before the close of the year. The League will increase by 50 its list of subscribers to the REVIEW.

NEW JERSEY

— The Luther League of Holy Trinity Church, Elizabeth, Rev. F. C. Krapf, pastor, held an interesting public meeting on Friday evening, November 21, under the direction of Mr. T. Clem Beck. A well written paper on "The Luther League and the Individual," prepared and read by Emil Fischer at the recent convention of the Luther League of New Jersey, was read by Miss Mayme Burkeman. Following the paper there was a recitation by Miss Katie Morgan and a duet by Miss Mary Martin and Master James Robinson. The meeting closed with singing of the Luther League rally hymn, the Lord's Prayer and the benediction.

CONNECTICUT

—The concert given by the societies of Trinity German Lutheran Church of New Haven for the benefit of the Wartburg Orphan Home Church Building Fund on October 28, in which the Luther League took a prominent part, was a great success. About 1200 were present, and the sum of $230 was realized. This was one of the largest concerts ever given in New Haven by the Germans of the city.

— On November 10 the Luther League of Trinity German Lutheran Church of New Haven celebrated Luther's birthday by a special programme consisting of piano solos, hymns and papers on "The Birth of the Reformation," "Martin Luther and Philip Melanchthon." At the meeting the society received a present of very fine pictures of Luther and Melanchthon, the gift of C. F. Gutbrod, a member, who in a few appropriate words presented them to the society. Mr. Frederick Dietter, the president, responded by accepting the gift for the society and thanking the giver most heartily for the pictures. On November 19 this society gave a social for the members in Warner Hall. A very entertaining programme was presented, and refreshments were served.

MASSACHUSETTS

— The Young People's Society of the Swedish Lutheran congregation at Campello has decided to donate the sum of $150 to the church.

PENNSYLVANIA

Philadelphia Central

— A Luther League was recently organized in the Lutheran Church at Wyndmoor, a suburb of Philadelphia.

Allentown Central

— The Allentown Central Luther League met in convention in St. John's Church, Bethlehem, on Wednesday, November 19.

Upper Lehigh Central

— The seventeenth semi-annual convention of the Central Luther League of the Upper Lehigh Valley was held in Zion's Church, Weatherly, Rev. E. J. Kenling, pastor, Tuesday and Wednesday, November 11 and 12. This convention was undoubtedly the best in every way since organization in 1895. The 17 Leagues of this district were represented by 46 delegates and 10 pastors. A new League, that of East Mauch Chunk, Rev. W. C. L. Lauer, pastor, was admitted into membership at this time. Much interest was manifested by the townspeople at all sessions, and especially at the evening session. The address of welcome was delivered by the pastor *loci*, to which the Rev. V. J. Bauer, the retiring president, made the response. It is with deep regret that we bid farewell to him who has served so fathfully in the capacity of president. After the regular routine business Prof. G. W. Gilbert, Lehighton, delegate to the State Convention at Lewiston, made a very complete and interesting report. The first subject of the afternoon session, "Wanted—Loyalty to Our Local Leagues," was ably discussed by Miss Margaret Brauch, Freeland. Rev. W. C. L. Lauer,

Pennsylvania Railroad Company Will Issue Clerical Orders for 1903

Pursuant to its usual custom, the Pennsylvania Railroad Company will issue clerical orders for the year 1903 to ordained clergymen having regular charge of churches located on or near its lines. Clergymen desiring such orders should make individual applications for same on blanks furnished by the company through its agents. Applications should reach the General Office of the company by December 21, so that orders may be mailed December 31 to all clergymen entitled to receive them.

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East Mauch Chunk, opened the discussion on "The Missionary Century and the Luther League," which was more fully discussed under the following heads: 1. "Its Activity In;" *a*, "Home Missions," Miss Carrie Koehler, West Hazleton; *b*, "Foreign Missions," Miss Helen Xander, Lehighton; *c*, "Inner Missions," Mr. Gottlieb Sibbach, Mauch Chunk. 2. "Its Great Factors;" *a*, "Consecration," Mr. Chas. Brighthaupt, Drums; *b*, "Systematic Giving," Mr. Harry Otto, Hazleton. The programme for the evening session was very interesting; the main speaker being W. C. Stoever, Esq., Philadelphia, president of the Luther League of America. He chose as his subject, "The Luther Leaguer: What He Should Be." "Social Christianity: Its Need and Work" was the subject of an admirable address by Rev. W. M. Rehrig, Ph.D., Mauch Chunk. Rev. J. H. Raker, superintendent of Topton Orphans' Home, who spoke on "The Helpless Orphan and Our Opportunity," was listened to with the deepest attention. At the Wednesday morning session addresses were made by Rev. J. J. Kuntz on "The Message of Lutheranism to Christianity," and on "The Junior League," by Mr. Jas. Sott, Weissport. Papers were read on the following subjects: "Training for American Citizenship," Miss Krell, Lansford; "The Leaguer's Duty to Luther," Mr. Fred. Kunkle, Kresgeville; "The Leaguer's Opportunity," Mr. Robt. Stauffer, Audenreid. A resolution was adopted urging that stronger efforts be made to secure more subscribers to the LUTHER LEAGUE REVIEW. Rev. W. M. Rehrig, Ph.D., and Rev. A. O. Ebert were appointed to canvass the various parishes. For the Home Mission cause the Central appropriated $25 for the North Scranton Mission Fund, $25 for the Beaver Meadow parish, $25 for the Packerton Mission for altar furniture. A resolution was adopted to raise a per capita offering of 5 cents in each League for missionary work of the conference. Officers were elected as follows to fill vacancies which have occurred: Pres., Rev. E. J. Keuling, Weatherly; cor. sec., Miss Grace A. Lauer, East Mauch Chunk; stat. sec., Rev. A. O. Ebert, Audenreid. The spring convention will be held at Weissport, Pa.

— In Zion's Lutheran Church, Weatherly, Rev. E. J. Keuling, pastor, there is a thriving, active Luther League of about 70 members. Two meetings a month are held, and the League Topics have just been introduced. The officers are: Pres., Alfred Warnke; vice-pres., Miss Barbara Kestler; rec. sec., Miss Anna Helker; cor. sec., Miss Lena Lindenberger; treas., William Weigand.

Juniata Central

— St. Paul's Church, Newville, Rev. J. J. Kerr, pastor, has an active Christian Endeavor Society of about 100 members, which is working hard to help liquidate the debt under which the church is laboring.

Somerset Central

— The Young People's Society of the Lutheran Church at Friedens, has assumed the support of three natives evangelists in the India mission.

Pittsburgh and Vicinity

— The twenty-first convention of the Pittsburgh Central, held in the First English Evangelical Lutheran Church, Pittsburgh, on Tuesday, November 11, was one of the largest and best in its history. The opening service of the afternoon session was conducted by the Rev. G. I. Lenker of Allegheny, and the greetings were extended by the Rev. D. H. Geissinger, D.D., pastor of the First Church. Five new societies were admitted—viz., Luther League, Christ Church, Baden; Gustavus Adolphus' Luther League, Pittsburgh; Luther League, St. John's, McKeesport; Dorcas Society, Christ, Beaver Falls, and Junior Luther League, St. John's, Pittsburgh. The following officers were elected: Pres., Rev. Jerome M. Guss, A.M.; first vice-pres., Geo. A. Baldwin, Esq.; second vice-pres., Chas. Lepley; rec. sec., Miss Emma A. King; fin. sec., A. W. Smith; stat. sec., Miss Sadie S. Cupples, and treas., Mrs. A. K. Shanor. Papers were read on "The Study of the Word of God," by Mr. Albert W. Smith; "The Lutheran Confession of Faith," by the Rev. Chas. P. Wiles, and "Importance of Organizing Junior Work," by the Rev. W. H. Fehr. The reports of the various Leagues were especially gratifying showing a growing use of the Luther League Reading Courses and Review. At the evening session the Vesper Service was conducted by the Rev. Luther D. Reed, and the address on the subject, "Present Day Lutheranism," was made by the Rev. S. A. Ort, D.D., LL.D. Greetings from the Western Leagues were extended by the Rev. Luther M. Kuhns, and the special music was furnished by the Lutheran Choral Union. The next convention will be held in St. John's Church, McKeesport.

— The prospect of the Luther League in Pittsburgh and vicinity was never brighter than it is now, says an active member. The conventions for the last two or three years have been improving in interest and attendance, while the local Leagues seem to be getting down to work in earnest and giving less attention to the entertaining features which formerly were so prominent. It is hoped to extend the boundaries of the Central before the next convention, one more application for membership having already been received since the convention.

— The Luther League of Christ's Church, Beaver Falls, has found a very practical system for discussion of the topics on the part of the members. For the last year or more several of the older members of the League have devoted a great deal of time to hunting up material on the topics and distributing it among those members who were not with in easy reach of the facilities to find such data themselves. The plan has worked remarkably well, more than doubling the attendance and creating a new interest. The LUTHER LEAGUE REVIEW is used at nearly all the meetings, clippings are made from nearly all church papers that come within reach, and especially the Luther League Reading Course is found to be a splendid source of supply. The first course is owned by the League, and the entire four courses by the president, who gives the League the use of the books. The list of topics for the coming year appearing in the September issue of the REVIEW has called forth a practical addition to this plan, in the shape of a copied list within reach of all the members, and 52 large envelopes placed in an ordinary letter file, are prepared for each Sunday in the coming year, and the members have been asked to make notes or clippings applicable to the subjects in the list of topics. The plan promises to work very well. Mr. Frank W. H. F. Richter is the presiding officer of this active and flourishing League.

— The Luther League of Grace Church, Rochester, Rev. F. A. Bowers, pastor, recently elected officers as follows: Pres., G. A. Baldwin, Esq.; vice-pres., Lewis S. G. Miller; rec. sec., Anna Smith; cor. sec., A. Elizabeth Spey-

erer; treas., Luella Shafer; organist, Lydia A. Lohry. The president's and treasurer's annual reports showed the League to be in a flourishing condition, with encouraging prospects for the future.

Northeastern Central

—The regular semi-annual convention of the Northeastern Central Luther League met in Zion's Evangelical Lutheran Church, Scranton, November 7. The morning session opened with devotional services conducted by the Rev. C. E. Blethen of Gouldsboro. Rev. A. O. Gallenkamp, pastor of Zion's Church, extended a very hearty welcome to delegates and visitors. Mr. P. Walter Banker, president of the Central League, responded. The Credential Committee reported 31 delegates and 12 pastors and visitors present. The first topic on the programme, "Our Conventions: Their Use and Abuse," by Rev. E. F. Ritter of Holy Trinity Church, Scranton, was a very interesting one, and discussion followed. Rev. A. L. Ramer of St. Mark's Church, Scranton, spoke on the second topic, which was "Inner Mission Work." An interesting and instructive discussion followed, and was resumed at the afternoon session. The meeting closed with hymn and prayer by Rev. Kunkle. The afternoon session opened with devotional services conducted by Rev. J. F. Bruch of Hobbie. Two interesting subjects were discussed: "Lutheran Heroes of the Reformation," by Rev. C. E. Blethen, and "Teaching the Topics," by Mr. P. W. Banker of Wilkes Barre. The latter subject had been assigned to Rev. H. F. J. Seneker, but as he was not present at the time Mr. Banker took his place. Mr. C. B. Frey of Wilkes Barre, who represented the Central League at the recent national convention, gave an excellent report. Rev. H. F. J. Seneker, pastor of Christ Church, Wilkes Barre, gave a comprehensive report of the State convention held in St. John's Lutheran Church, Lewistown, October 30 and 31. The meeting was closed with hymn and prayer by Rev. A. L. Ramer. At the evening session the Vesper Service was conducted by Rev. A. L. Ramer. Rev. J. F. Beates of Wilkes-Barre gave an address on "Mormonism," which was deeply appreciated. An address in German was delivered by Rev. Geo. E. A. Reschke of Wilkes-Barre. The closing Vesper Service was conducted by Rev. H. F. J. Seneker. Special music for the occasion was furnished by the choir of Zion's Church.

OHIO

—The Luther League of Germantown celebrated the three hundred and eighty-fifth anniversary of the Reformation, Sunday night, November 9. Rev. F. W. E. Peschau, D.D., of Miamisburg delivered the address.

ILLINOIS

—On the evening of October 23 the Luther League of Bethel Lutheran Church, Chicago, surprised the pastor, Rev. C. E. Tiller, at his home, 88 Humboldt Building, and presented him with a gold watch, on the back of which was afterward engraved his monogram, and on the inside case an inscription stating from whom and when given. The pastor responded to the address of the president, and the remarks made by Mr. Geo. C. Nelson, Adolph Larsen, Jr., and E. Torland, thanking the League for the gift and for the kindness shown him, and inviting them to partake of the hospitality of his home. The members enjoyed a very pleasant evening.

(*Continued on page 34.*)

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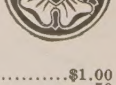
With Music, - - - 60 Cents per Hundred.

In great demand for Conventions, Quarterly meetings of Locals or District Leagues and other gatherings. They are cheap if you use them but once.

Luther League Badge.



Every Leaguer should wear a badge. This is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms.

PRICES.

Pin or Button,	Solid Gold	$1.00
" "	Rolled Plate	.50
" "	Gilt	.25
Watch Charms,	Solid Gold	5.00
" "	Rolled Gold	2.50

Any of the above make suitable birthday gifts. Discounts to Leagues when ordered in quantities.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y.

Our Juniors

[Department Editor, Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

A NEW church year opens like an ever changing bud upon God's rose tree. May it be fragrant and sweet with Christian joy to all our Juniors!

The Junior League work is one of the easiest and at the same time most profitable of all the efforts of the Church. It combines the social idea with that of the old Lutheran "Kinderlehr."

December Data

Did you ever know that on the ninth day of December, 1594, Gustavus Adolphus, the great hero of the "Thirty Years' War," and martyr to the cause of Protestanism, was born, to become the King of Sweden? The greatest gift of God to a fallen world was that of the Christ-child, and every true man born into the world is a reminder of Him.

Has it occurred to you that on the tenth day of December, 1520, Martin Luther cast to the crackling flames at the city gate of Wittenberg the "Bulla," or papal letter that tried to excommunicate him from the Church of Rome? See the frontispiece of last number of the Review.

The greatest fact that ever took place upon this earth was that our Creator and its Maker took our nature and became one man as a substitute and representative of each one of us; so that by His punishment for His creatures each one of us need not perish, but have everlasting life. This fact is the glad message of Christmastide.

William Ewart Gladstone, England's "grand old man," was born December 29, 1809.

The Topics for the Month of Advent:

1. The Bible: Divisions and Books. November 30.

2. The Law: Its Work. December 7.

3. Missionary Work of the Joint Synod of Ohio. December 14.

4. Theodore Fliedner, Deacons and Deaconesses. December 21.

5. The Prince of Peace. December 28.

Why would not many of our "shut-ins" enjoy the study with us of these fine edifying topics?

Queries

Which of our Juniors can take a Bible and locate in it such names as Abraham, Moses, Paul, Timothy, the Josephs, David, Stephen, Martha, Salome, &c.?

If you have not learned the names of the books of the Bible, will you not begin now and complete it?

For which race has Christianity done more, in your opinion, the American Indian or the negro?

Do you belong to the Leaguers who both can and will help?

Hints

A "picture evening" for the Juniors would make a fine occasion during the holidays.

Every Junior should keep before the mind the hope of confirmation and of becoming a member of the League or Society.

Are you going to make some poor ones happy at the Christmas time?

It is well to memorize a little Scripture every day.

Luther League of America

(*Continued from page* 33.)

— A Luther League was organized about a year ago in the Church of Nauvoo, of which Rev. Paul Boer is pastor, and is now an active, helpful society of 40 members. The officers are: Pres., Fred. Sahn; sec., Elmer Fischer; treas., Emma Lininger.

— The Young People's Societies of the Fox River Valley held a union meeting in the Lutheran Church at Geneva on October 9. An address was given by Rev. Alfr. Ostrom, Miss May Mellander read a report of the meeting of the National League at St. Paul, Minn., Miss Hanna Anderson reported on the meeting of the State League, recently held in Galesburg. A quartette from St. Charles furnished elegant music, and Miss Anna Bersell presided at the organ and also sang a solo with much effect.

— Mr. H. W. Theis, an enthuiastic League worker and treasurer for four years of the Illinois State League, has recently received a well earned promotion in the employ of the Cincinnati, Burlington & Quincy Railroad, which necessitated a change of residence from Beardstown to Chicago. Mr. Theis' new duties are in the general office of the freight department of the Burlington system, and his address is Room 3, 209 Adams street, Chicago.

MINNESOTA

— The Extension Committee of the State League is planning to supply every Lutheran pastor in the State, and as many homes as can be reached, with published information about the League and its purposes.

MICHIGAN

— The young people of the Swedish Lutheran Church at Republic have furnished the church with new pews.

The Christmas Delineator

To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 230 pages, with 34 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 14 hours a day have been required to print it; the binding alone of the edition of 915,000 copies representing over 20,000,000 sections which had to be gathered individually by human hands.